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HUMAN DEVELOPMENT

**The Jesuit Educational
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Preventing Heart Attacks



Leadership for Excellence



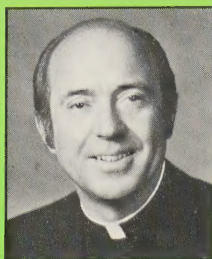
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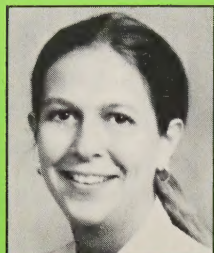
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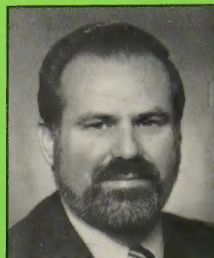
Knowing Your Shadow



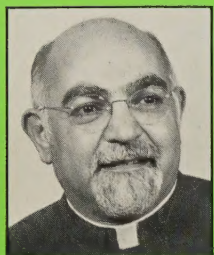
EDITOR-IN-CHIEF James J. Gill, S.J., M.D., is a priest and psychiatrist. While working at the Harvard University Health Services during the past 18 years, Father Gill has served as psychiatric consultant to superiors of many religious congregations, formation personnel, and spiritual renewal centers throughout the world. During recent years, he has taught at the University of San Francisco, the Pontifical Gregorian University (Rome, Italy), Gonzaga University (Washington), and the U.S. Air Force Chaplains School (Alabama).



SENIOR EDITOR Linda Amadeo, R.N., M.S., is a nurse whose clinical specialty is psychiatry. A graduate of Boston College, Ms. Amadeo has counseled and directed workshops for clergy and religious men and women in the United States, Canada, Europe, Africa, India, Australia, and Asia. She is a member of the summer theological faculty at the University of San Francisco and teaches at the Pontifical Gregorian University (Rome, Italy).



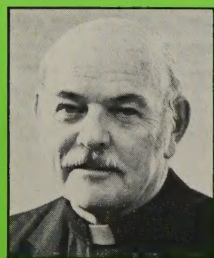
SENIOR EDITOR Loughlan Sofield, S.T., M.A., is a religious brother whose principal work during the past 13 years has been among ministers. He is currently Director of the Missionary Servants' Center for Collaborative Ministries, New Orleans. Brother Sofield has conducted workshops throughout the United States as well as in Europe, Australia, Africa, Asia, and the Caribbean.



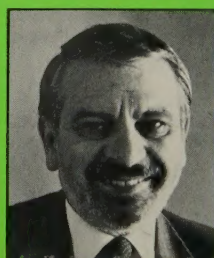
ASSOCIATE EDITOR Angelo D'Agostino, S.J., M.D., is a priest, physician, psychiatrist, and psychoanalyst. Father D'Agostino is a member of the staff of the George Washington University Medical School, a faculty member of the Washington Theological Coalition, Washington, D.C., and has served as Director of the Center for Region and Psychiatry of the Washington Psychiatric Institute Foundation.



ASSOCIATE EDITOR John Carroll Futrell, S.J., S.T.D., is a priest, author, spiritual director, lecturer, and a former director of the Ministry Training Services, Denver. He is Visiting Professor at the Pontifical Gregorian University and has directed religious renewal programs in the United States, Europe, the Far East, Australia, Africa, India, Sri Lanka, and Latin America.



BOOK REVIEW EDITOR Jon J. O'Brien, S.J., D.O., is a priest, lawyer, and physician, board certified in psychiatry. He is Assistant Professor of Psychiatry and Associate Dean at the Georgetown University School of Medicine, Washington, D.C. Father O'Brien is a member of the Maryland Province of the Society of Jesus.



PUBLICATIONS DIRECTOR Raymond C. Bodine, B.F.A., is an artist with over twenty years of experience in the field of publishing. A graduate of Pratt Institute, Brooklyn, New York, he has been responsible for the design and manufacture of such journals as *Medical World News*, *Family Health*, *Psychiatric Annals*, *Postgraduate Medicine*, and *HUMAN DEVELOPMENT*. Mr. Bodine has served as a consultant to numerous medical publishers and leading pharmaceutical and medical equipment firms.

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P.O. Box 789
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(617) 547-1250**

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HUMAN DEVELOPMENT

CONTENTS

7

LEADERSHIP FOR EXCELLENCE

Robert Muccigrosso, Ph.D.

10

PREVENTING HEART ATTACKS

James J. Gill, S.J., M.D.

14

TRUTH TELLING

James Torrens, S.J.

17

CURRENT TRENDS IN LEADERSHIP ELECTIONS

Jean Alvarez, Ed.D., Nancy Conway, C.S.J., M.S.W.

20

PERSONALITY TESTING FOR RELIGIOUS LIFE

Jennifer Cole Ripman, Ph.D.

25

COGNITIVE TREATMENT OF DEPRESSION

Reverend Thomas J. Morgan

32

GETTING TO KNOW YOUR SHADOW

Noreen Cannon, C.S.J., Ph.D.

37

PSYCHOLOGICAL EVALUATION OF VOCATIONS

Human Rights and Responsibilities Evoke Ethical Conflicts

Timothy J. Costello, S.M.

43

SPIRITUALITY AND SELF-RELATIONSHIP

Leonard Schwartzburd, Ph.D.

45

ETHICAL CONSULTATION TO COMMUNITIES

Diane Fassel, S.L.

2

EDITORIAL BOARD

3

EDITORIAL

Accomplishments of the Heart

4

AUTHORS IN THIS ISSUE

5

LETTERS TO THE EDITOR

47

BOOK REVIEWS

HUMAN DEVELOPMENT

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JAMES J. GILL, S.J., M.D.

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LINDA D. AMADEO, R.N., M.S.

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INFORMATION FOR AUTHORS

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Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

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Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

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EDITORIAL

ACCOMPLISHMENTS OF THE HEART

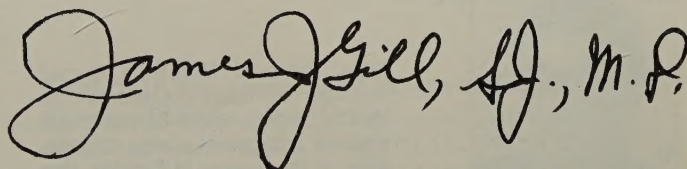
A year of anniversaries is coming to an end. In 1985 Americans and others around the world have commemorated the termination of World War II forty years ago and the fall of Viet Nam ten years ago. We have also recalled, with sadness and alarm, what a thermonuclear weapon did to humanity in Hiroshima and is capable of repeating any year now in our own hometown. We celebrated, too, the anniversary of the founding of the United Nations, an institution designed to symbolize hope but that has, in many hearts, produced a chronic feeling of despair.

Perhaps the most memorable and heartening major event of this year, however, occurred in the unlikely form of a bicontinental rock concert. Broadcast from stages in London and Philadelphia to a television and radio audience of a billion and a half people in 160 countries, the sixteen-hour Live Aid concert and accompanying telethon raised nearly \$50 million for the best of causes—to help save the lives of the people in Africa who are victims of the devastating draught and famine that have drawn the world's attention and compassion there.

Thanks to the imagination and initiative of the young Irish singer Bob Geldof, over sixty of the world's most prominent rock acts donated their time, talents, and verve to this most successful benefit concert in history. Geldof himself stands, rightly, in line to receive a Nobel Prize for his charitable ingenuity. But why was it that the idea of staging this lives-saving event originated within the mind and heart of a son of the emerald isle, not someone from somewhere else? Probably because the Irish have kept alive their memory of the indescribable sufferings that famine once inflicted upon their own people, and Geldof represents their collective capacity to empathize now with their imperiled sisters and brothers in Africa.

Live Aid will be long remembered for both its magnitude and its noble intent. All who participated in it by contributing either a performance or a check deserve to experience a lasting sense of joy over the outcome of this global-village event that was truly an accomplishment of the heart. A concern for human life, its preservation and its nurturance, inspired them in the same way it motivates the kind of people who are reading HUMAN DEVELOPMENT and striving all year long to foster the growth and well-being of others. Hidden from the spotlight and unpublicized as you, our readers, generally are, you deserve—just as much as Bob Geldof does—our and the world's deepest esteem and appreciation for devoting your time, energies, talents, wisdom, and financial resources to helping your neighbors (especially the young) to attain and enjoy the fulness of life.

We who enjoy the pleasure and privilege of editing HUMAN DEVELOPMENT want to take this opportunity to ask God's fullest Christmas blessing upon all our readers, writers, and benefactors. Your generous, year-in and year-out services to humanity may never be commemorated in the pages of *Time* or *Newsweek*, as the Live Aid concert was, but surely the love you are showing for the Lord in "the least of these (his) brethren" who are in *your* care will be as eternally rewarded by God as was the love Mary and Joseph showed to him when he chose to place his life and growth in *their* care, beginning at Bethlehem.

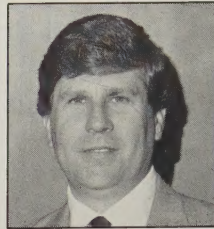


James J. Gill, S.J., M.D.

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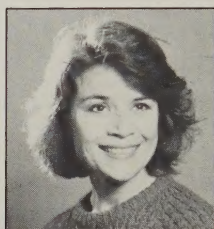
Jean Alvarez is a psychologist and organizational consultant who has been working for the past six years with religious congregations in the areas of social justice and chapter preparation.



Dr. Robert Muccigrosso is Associate Superintendent for Schools, Diocese of Brooklyn, New York. He has served as an adjunct professor of educational administration in several graduate programs and is a frequent contributor to educational journals.



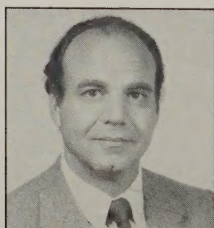
Sister Noreen Cannon, C.S.J., Ph.D., formerly a teacher of psychology at Mount St. Mary's College, is a psychotherapist in private practice and an analyst-in-training at the C.G. Jung Institute in Los Angeles.



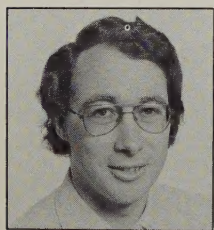
Jennifer Cole Ripman, Ph.D., does psychological evaluations for a community of religious in the Boston area and is in the private practice of psychotherapy in Brookline, Massachusetts.



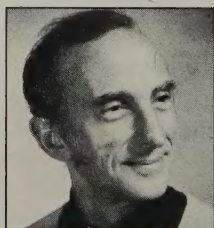
Sister Nancy Conway, M.S.W., is a member of the Executive Team of the Congregation of St. Joseph of Cleveland. She is a consultant to religious congregations, particularly in relation to chapter preparation and facilitation.



Leonard Schwartzburd, Ph.D., a clinical psychologist specializing in psychotherapy and diagnostics, is in private practice in Berkeley, California. He serves as a consultant to the Jesuit Volunteer Corps.



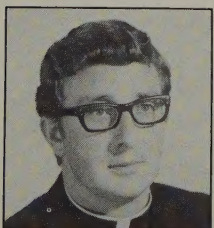
Father Timothy J. Costello, S.M., a member of the New Zealand Province of the Marist Fathers, is a graduate of the Institute of Psychology at the Pontifical Gregorian University in Rome.



Father James Torrens, S.J., is Professor of English at Santa Clara University, California.



Sister Diane Fassel, S.L., is an organizational process consultant and a mediator. She works with religious orders, national church systems, and mental-health centers in North America and Europe.



Father Thomas J. Morgan, a licensed marriage and family therapist on the staff of Catholic Social Services, also counsels seminarians, clergy, and religious in the Diocese of Camden, New Jersey.



Theresa A. Walls, D.O., Associate Clinical Director of the Mental Health Program at Lancaster Osteopathic Hospital, Lancaster, Pennsylvania, is a member of the Counseling Services for Religious, Archdiocese of Philadelphia.

LETTERS TO THE EDITOR

Caution About Intimacy

As I read "Celibates' Intimacy with Families" (Summer 1985), I reflected on a *déjà vu* feeling. I have been there. At midlife, my husband and I experienced a spiritual hunger that connected with a priest's need for family, intimacy, and belonging. For over five years he was a part of our lives, including long talks with our teenage children, picnics, and casual and late-night suppers. Squeezed in the paragraph on "weaknesses and dangers" is reference to one family member becoming involved in an exclusive relationship. This was not given enough emphasis. Indeed, I am speaking out of my own experience!

I am one of *many* married women who began involving a priest in family life and came very close to *losing* family life. My needs for emotional intimacy were met to a greater degree by him than by my husband. How can a priest discern a "good, solid marriage"? We thought ours was a rock! We were involved in a lot of the programs mentioned in the article (Marriage Encounter, shared-feelings groups, etc.).

After much pain, marriage counseling, and personal therapy, I can see how I became too emotionally involved in wanting to take "his loneliness/lack of family life" away. Then it turned into intense nurturing and wanting.

The questions for a married woman (or man, if the visitor is a religious woman) to ask may be, Is this visitor coming over too often? What needs are being met that are not met by my spouse? Do I find myself overly anticipating his/her visit? Buying little happiness? Going to extra fuss? Becoming over-nurturing?

And the questions for the priest/religious may be, Are these visits making my return home miserable? Do I constantly wish I were married? Do I find myself dreaming/thinking about one of them? Do I find myself renewed/energized in my work, or envious and jealous of their life?

It's possible to have intimacy. There are dangers. There are rewards.

I am not secure enough to publish my name. I also respect the other parties involved.

Ignatian Formula Appreciated

Thank you especially for "The Price of Health and Happiness" (Summer 1985). It was a joy to see you begin on the plane where we live, replete with psychological research, and gradually remove those groups of anxieties that cloud the human spirit.

It was a delight to see you draw on St. Ignatius of Loyola's "Contemplation for Obtaining Divine Love" to give us a healthy picture of what is real. Your path to this conclusion was so well laid that human reason could only gracefully acquiesce in such a vision.

Joe Gossé,
Center Valley, Pennsylvania

Certifying Directors Debatable

I want to applaud your editorial, "License Spiritual Directors?" (Summer 1985). Since the development of the spiritual life can have difficult periods, it is extremely important that competent assistance be available. I support a requirement of training and supervised experience for spiritual directors. However, I hope that in developing such a professional process, lay people will not be excluded.

Koleen Kolenc, Ph.D.
Maryville, Missouri

I share in the concern of your editorial, "License Spiritual Directors?" The assurance of competence and cherished values in spiritual direction must be a priority in our spiritually tumultuous and dis-

troubling times. However, I take strong exception to the method that is proposed for providing such assurance. Professionalizing spiritual direction, establishing a group to set standards for training spiritual directors and to certify or license those deemed qualified to practice, will more likely contribute to the spiritual impoverishment of our communities than to their spiritual maturity, renewal, or redevelopment.

The first problem with the licensing suggestion is the false belief that licensing ensures quality in a profession. The unqualified and incompetent practitioners in all of our licensed professions demonstrate the illusory nature of this expectation. But the problems with licensing spiritual directors are more serious than the ineffectiveness of the procedure. Such licensing encourages an apathy about quality on the part of those who use the services of spiritual directors, and their concerned friends. Licensing encourages a passive deference to the opinion of experts and committees of experts. The practice of such deference can actually retard a person's ability to take responsibility for his or her spiritual growth.

I would like to offer an alternative approach. I suggest that when a directee has reservations about the quality of spiritual direction they are receiving that they express those reservations to their spiritual director as fully and candidly as possible, and continue to do so until they have been satisfied. In the process they should also talk over their concerns with one or two wise and trusted friends to get another viewpoint. If after such conversation the reservations persist, then the directee should terminate the relationship with the spiritual director.

Similarly, in such cases as the editorial described, where we have reservations about the spiritual direction being offered to a close friend, we should express our reservation to our friend openly and frankly, also getting the feedback of one or two wise and trusted friends to see how they view the matter. Should our friend choose to persist in spiritual direction that we and others feel is not in their best interest, having revealed to them our opinions on the matter there is nothing further we can do. Such friends are not the victims of spiritual direction malpractice. They are persons choosing to live their lives by values that differ from ours.

Beyond these more personal conversations I suggest also that there be public conversations. Just as we make recommendations about doctors, hair-

dressers, and auto mechanics to one another, we should do the same about spiritual directors. Several years ago I made a point of telling neighbors who were thinking of home remodeling of the bad work I thought one company had done on my home. I soon found my assessment was shared by others who also had been spreading a warning about this firm. Another firm did some outstanding work for us. We continue to make enthusiastic referrals to them, and our friends have all been pleased with the work they have done. Networks of friends, relatives, neighbors, and parishioners can do a good job of spreading the word about where to obtain good service and whom to avoid.

The assurance of values and quality in spiritual direction is a problem because we have suffered a loss of vital communities, neighborhoods, and networks to keep us connected with one another. Living in a context of strangers we have no choice but to rely on public advertising or other slim resources for important opinions, feedback, and referrals. In the face of such a situation it is an understandable and precedented temptation to construct a professional licensing and accreditation bureaucracy to provide an assurance of quality for spiritual direction. But such a process will further erode the community base and networks that are needed, making it even harder for people to assume responsibility for their spiritual lives. Your concern would be better focused, in my opinion, by bringing people together in small groups, in workshops, retreats, and similar programs, to discuss what they value in spiritual direction, to talk about how they recognize quality and its absence in a spiritual director, and perhaps to study some articles on the issue that *HUMAN DEVELOPMENT* could publish.

I believe that we embark on a dangerous course if our spiritual guides abdicate their values in favor of those of modern professionalized medicine. The extent to which medical images, concerns, and analogies inform your presentation of this concern is troubling. The issue we face is not developing a licensing procedure to guard against the "malpractice" of individual spiritual directors. It is rebuilding the vital communities that help people identify and trust the spiritual leaders and guides that the "magnetite" of their souls attracts them to.

George Fitchett, D.Min.
Chicago, Illinois

Leadership for Excellence

ROBERT MUCCIGROSSO, Ph.D.

We live in an age in which the quest for excellence is being reemphasized in all fields. American industry, humiliated by the success of foreign competition and the American public's support for what it perceives as the frequent superiority of foreign products, introspectively searches for clues to what went wrong and what can be done to reestablish the United States as the world's industrial leader. American education, troubled by continually declining measures of intellectual development among the young and taunted by societal dissatisfaction with its outcomes, critically reexamines the balance between excellence and equity, struggling to find ways of promoting the former without forgetting the latter.

Thus, the quest for excellence is critical for our society's future; it is intrinsically linked to questions of leadership development in many areas. It is my intent in this article to discuss the link between leadership and excellence, first by examining the leadership characteristics that have been identified in particularly successful organizations, and second by considering the particular leadership roles that are closely associated with the pursuit of excellence. My discussion is based on the concepts set forth in *In Search of Excellence*, by Thomas Peters and Robert Waterman, and in "Leadership and Excellence in Schooling," by Thomas J. Sergiovanni. I am convinced that the work of these men, taken together, forms a useful foundation for those of us who supply leadership in the church today and are concerned with developing it for tomorrow.

CHARACTERISTICS OF EXCELLENCE

The stated aim of Peters and Waterman was deceptively simple: to examine the organizational characteristics of corporations that were generally

regarded as successful and innovative by those in a position to know. Their discussion is multidimensional, but for our purposes we can narrow the focus to their findings in regard to the role of leadership in situations of demonstrable excellence.

In their search for excellence, Peters and Waterman found that it was generally people, rather than philosophies, structures, or incentives, that were the key. People were the primary sources of motivation, and people looked for two critical things from the setting in which they found themselves: first, and more important, meaning; and second, purpose and values (which of course are linked with meaning).

Peters and Waterman were discussing companies that were excellent in terms of the "bottom line" (i.e., financial success). They were not, therefore, focusing primarily on issues of morale or employee satisfaction. What they found was that in the most productive, most innovative, most profitable corporate settings, leadership provides, first and foremost, meaning, purpose, and values.

Each of the most successful organizations attained these goals differently, but there were three means of fulfilling people's key needs that emerged repeatedly.

1. *Vision*: Leadership provided a clearly defined and meticulously articulated image of the purposes of the group.
2. *Mission*: Each organization found its own way of reducing the overall organizational vision to mission statements and understandings that were meaningful and motivating for people at all levels.
3. *Moral leadership*: Leaders in these organizations fostered the sense that there was a moral dimension to the imaging, purposing, and valuing that was central to the group's awareness of itself and its undertakings. The organizations that

were most successful in terms of the bottom line rarely, if ever, sought to lead and to motivate by reference to the bottom line. People, they discovered, seek transcendence, and the organizations provided it. Just as the search for the secret to the success of Japanese industrial organizations turned up the unlikely trio of subtlety, intimacy, and trust, as abiding corporate principles, Peters and Waterman found transcendence in what must seem to many the unlikelyst of places.

Two reactions dominate my thoughts at this point. The first upbraids me for my initial surprise and reminds me that people are, after all, people, wherever we find them, whether they are teaching classes, cleaning up at Disneyland, pursuing religious vocations, prompting product development at 3M, or administering large diocesan bureaucracies. The second, more troublesome thought makes me ask, If the needs for meaning, vision, purpose, mission, and values are so central to the corporation in pursuit of the healthy bottom line, how much more important must they be to those of us in pursuit of the reclamation and transcendence of our world? And consequently, in our own leadership behavior, how much of our time and attention is given to these questions?

Providing meaning, purpose, and values requires finely tuned sensitivity to the individuals we seek to lead and to train for leadership. It calls for an authentic personal commitment on our own part. It entails the subordination of the needs and concerns of the institution as institution to the needs and concerns necessary to achieve those ends for which the institution exists in the first place. Finally, it insists, in terms of its own bottom line, on the embodiment of our roles as leaders and leader-trainers of authentic Christianity. This is obviously no mean task.

SERGIOVANNI'S HIERARCHY OF LEADERSHIP FORCES



LEVELS OF LEADERSHIP FORCES		
Force	Leader Posture	Outcome
1. Technical	manager	efficiency
2. Human	human-relations supervisor	morale
3. Expertise	practitioner	competence
4. Symbolic	chief	motivation/commitment
5. Cultural	high-priest	meaning

EXCELLENCE THROUGH EDUCATION

The second field from which this article draws major insights is American education. Thomas Sergiovanni describes an array of leadership forces that help to identify specific ways in which leadership can move people toward excellence. Because the original context for this approach was the school, I have made certain adaptations; however, these adaptations are minor, and the concepts suggested are certainly broad enough to support these applications on their own.

Essentially, Sergiovanni identifies a hierarchic configuration of five leadership forces: (1) technical, (2) symbolic, (3) expertise, (4) human, and (5) cultural. If the first three leadership forces are present, Sergiovanni suggests, competence is guaranteed. People in such a situation are provided with an ordered, stable setting, a positive organizational climate, and leadership that can furnish practical know-how and assistance. Without these competence is unattainable. But to reach further, to attain real excellence, more is needed.

The leader, as "chief" in search of excellence, must contribute the modeling and selective attention to the needs of his or her constituency that will communicate organizational values and purposes, and enhance motivation and commitment. Further, the leader, as "high priest," by means of articulation, socialization, and the development of reinforcing stories, myths, and symbols, promotes a sense of organizational uniqueness and identification that renders excellence reachable and makes the excellence of the organization a source of meaning for its constituency.

There is, I think, as much poetry as science in the discussion of these facets of leadership—and this is not a criticism but a commendation. The leader, as "chief" and "high priest," provides the magic, the dreaming, and the myth making that successfully integrate the individual within the group effort, advancing both organizational goals and individual fulfillment. It is this charisma of leadership that makes employee manuals necessary evils rather than last words on anything of importance. It represents that special leadership dimension that I imagine infused Kennedy's White House, John XXIII's Vatican, Gandhi's India, and Notre Dame football.

Skillfully, Sergiovanni moves our attention from the most basic level of attention to order and detail through the most abstract level of symbol and myth making, the same transition by which, Peters and Waterman tell us, successful corporations manage to infuse each and every functional level with a sense of organizational purpose and values. It is the emergent hallmark of excellence, then, that there is no dream so abstract that it is irrelevant to the "lowest" level of the organization, and no detail so minute that it is irrelevant to the "highest" organizational level.

The convergence of these insights from industry and education extends a critical invitation to all leaders in all fields. If it remains unheeded, the result, as the authors of *In Search of Excellence* describe so well, will correspond with the following litany of the norms of nonexcellent companies, a prescription for mediocrity:

having instead of winning is the norm, as are negative rather than positive re-inforcement, guidance by the rule book rather than the tapestries of myth, constraint and control rather than soaring meaning and a chance to sally forth, and political rather than moral leadership.

FURTHER EXPLORATION

What then might be the characteristics of the contemporary Christian leader (lay or religious) suggested by the blending of the research of Peters and Waterman and the concepts of Sergiovanni?

I suggest that the following description might logically emerge, and I invite readers' assessments of how well it meets the specific needs of the contemporary church.

Leaders in search of excellence

1. are basically competent; there is a context, a degree of expertise, a strong personal identification with the nuts and bolts of the task at hand
2. are enthusiastic carriers of a sense of joy about the challenge at hand

3. are generally pleasant to be around, comfortable with themselves; they generally strike a responsive chord in others
4. are able to disagree with others without losing their respect; they are principled, but not closed-minded or contentious
5. are highly individualistic, yet retain a sense of group and organizational identity; they are able to give more to the organization than they reasonably expect in return
6. judge themselves and others by yardsticks of right and wrong, fair and unfair, good and not so good; they accept that there are considerations beyond the political involved in most human problems
7. are driven by the prospect of success rather than restrained by fear of failure; they would rather say yes and pick up the pieces later than say no and forever wonder what might have been
8. subordinate rules and regulations, guidelines, and handbooks to the specific demands of each situation
9. create a sense of adventure about their undertakings; imbued with a sense of their own "story," they infuse that sense of journey and of mission into all with whom they become involved
10. convey a sense of purpose; a boss can only tell people what their jobs are, but a leader conveys much more: meaning, mission, and personal responsibility for actualizing the collective vision

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Preventing Heart Attacks

Modifying Type A Behavior Proves Helpful

JAMES J. GILL, S.J., M.D.

People who are task-oriented, competitive, almost always in a hurry, perfectionistic, aggressive, and prone to become angry, critical of others, and hostile have come to be widely recognized as manifesting "Type A behavior." The label is nearly as well known in Bangkok and Nairobi as it is in New York City and London. Seven times more likely than Type B individuals to have heart attacks, these men and women are engaged in what San Francisco cardiologist Meyer Friedman sees as "an unremitting battle against time and other persons," a struggle that results in chronic feelings of emotional stress, often severely harming family, community, and other relationships, and capable of markedly shortening a lifetime plagued with unnecessary tension and unhappiness.

In the Fall 1981 issue of HUMAN DEVELOPMENT we published an article titled "Type A Behavior in Christian Life." In it we compared Type A and Type B styles, explained why Type A individuals are more likely to develop coronary heart disease, and described the way they develop this pernicious pattern of thinking, feeling, and acting. The Fall 1980 issue had already featured an article ("Indispensable Self-Esteem") examining the free-floating hostility that is so prominent in the Type A person's behavior. We mentioned in both of these articles a treatment program and study being conducted by Dr. Friedman and his associates in San Francisco, sponsored by the National Heart, Lung and Blood Institute of the National Institutes of Health,

known as the Recurrent Coronary Prevention Program (RCPP). We promised to report the results of this study at its completion. It is finished now, and its findings could prove useful to persons preparing themselves for vigorous careers in ministry or who are providing leadership, spiritual direction, or educational background for people young and old who want to serve God and humanity in a helpful, healthy, and persevering way.

THREE GROUPS COMPARED

The 4.5-year-long RCPP involved 1,013 men and women who had already suffered at least one heart attack. The aim of the study was to determine whether Type A (coronary-prone) behavior could be altered with the help of counselors or therapists, and what effect such alteration would have on the subsequent cardiac morbidity and mortality of these individuals. Eight hundred sixty-two of them were randomly assigned to either a "control" group of 270 participants who received counseling only about their heart condition and survival in relation to physiology, exercise, diet, medications, and surgical procedures, or an "experimental" group of 592 participants who received, in addition to the same form of cardiac counseling, long-term group therapy designed to help them modify their Type A behavior. The remaining 131 subjects, serving as a "comparison" group, did not receive counseling of any kind.

The program yielded impressive results. At its

completion it was found that only half as many new heart attacks had occurred during the four-and-one-half years among those undergoing behavior modification in the experimental group measured against the number of heart attacks suffered by persons in the control and comparison groups. There was also observed a significant difference in cardiac deaths between the experimental and control participants. Thus, the study demonstrated successfully, for the first time, that altering Type A behavior lowers both morbidity and mortality in persons who have previously suffered heart attacks.

The counseling that produced such successful results for participants in the experimental group was conducted in thirty-three sessions, each lasting ninety minutes, during the 4.5 years. These sessions included being taught and doing exercises in muscular and mental relaxation, self-observing and self-assessing, eliminating harmful assumptions and beliefs, establishing realistic values and goals, restructuring environmental situations, learning to control anger, substituting assertiveness for aggression and affection for hostility, and practicing behavior modification drills. These components of the RCPP have been described in scientific articles published by Dr. Friedman and his associates ("Feasibility of Altering Type A Behavior Pattern," in *Circulation*, July 1982, and "Alteration of Type A Behavior and Reduction in Cardiac Recurrences in Postmyocardial Infarction Patients," in *American Heart Journal*, August 1984). The RCPP has been described in nonscientific terminology for the general reader in the new book *Treating Type A Behavior and Your Heart* by Meyer Friedman, M.D., and Diane Ulmer, R.N., M.S. Former Director of the National Heart, Lung and Blood Institute, Theodore Cooper, M.D., Ph.D., has written, "This program and this book offer new scope to the treatment of persons suffering a heart attack or those at risk of having a heart attack. . . . [they make] clear that Type A behavior can be a significant factor [in coronary heart disease] and can be treated. . . . Invaluable for therapist and patient alike."

INSTITUTE CONTINUES PROGRAM

As a result of the successful outcome of the RCPP, and in view of the fact that heart disease is the number one killer in the United States, accounting for half of the deaths occurring among adults, the Meyer Friedman Institute has been recently established in San Francisco. Its purpose is threefold:

1. To provide Type A behavior counseling for patients who have had a heart attack, and for persons in high-risk categories (e.g., those with high blood pressure, family history of heart disease, and elevated blood cholesterol, and those who are smokers)

2. To provide instruction for psychologists, psychiatrists, cardiologists, and other professionals who want to develop the skills useful in providing Type A counseling
3. To engage in further research in relation to treatment of Type A behavior and prevention of coronary heart disease and other forms of stress-induced illness

As described in the Institute's new brochure, "the Type A behavior counseling sessions in many ways are similar to the sort of conferences corporate executives or managers may hold to discuss and solve long-term problems." Readers of the brochure are invited to participate, for a fee, in a year of group treatment sessions lasting one and one-half hours each. They are promised, "During these counseling sessions, you will be assisted in examining your belief systems and habits so you can discard or modify those assumptions that have burdened you with a sense of chronic urgency and a tendency to become too easily upset or angry over even the trivial events occurring in your life. You will be aided in substituting new, wise, and healthy beliefs and habits for those being eliminated." (Information about the Meyer Friedman Institute can be obtained from Mt. Zion Hospital and Medical Center, P.O. Box 7921, San Francisco, CA 94120.)

ARMY OFFICERS COUNSELED

The RCPP study was initiated in order to discover whether modifying their Type A behavior would prevent the occurrence of an additional heart attack in persons who had already experienced one or several of them. The positive answer they achieved soon prompted the same team of investigators to undertake a further study to determine whether healthy, normal adults who score high on measurements of Type A behavior can be assisted to lower their scores significantly and thus reduce the probability of their having a heart attack in the future. Selected for their next research project, logically, were men and women known for their hard-driving, ambitious, and competitive strivings—the successful career officers attending the United States Army War College, in Carlisle Barracks, Pennsylvania.

With enthusiastic endorsement of the study provided by top-level administrators in the Army, 118 senior officer-students of the War College class of 1984 volunteered for a nine-month course of Type A modification counseling. As reported in the article "Reduction in Type A Behavior in Healthy Middle-aged American Military Officers," published in *American Heart Journal* (September 1985), sixty-two officers received this counseling, and fifty-six officers (controls) received no counseling of any kind. The results were again remarkable. Marked or profound reduction in Type A behavior

at the end of nine months was observed in 42 percent of the sixty-two receiving the counseling. A comparable degree of reduction was noted in only 9 percent of the control subjects.

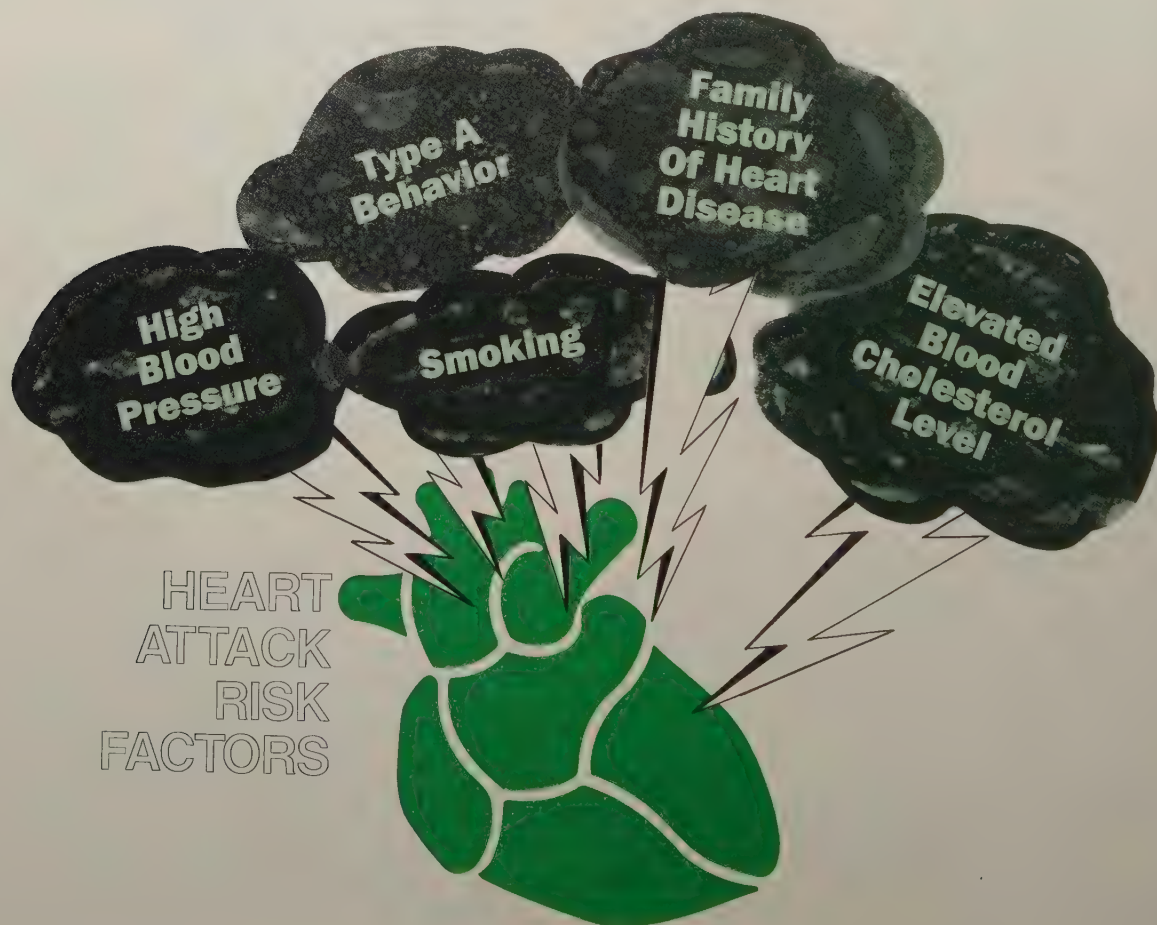
Changes in a participant's behavior were measured by the same three devices employed in the earlier RCPP study: (1) questionnaires filled out by the participant, (2) questionnaires filled out by the participant's spouse, and (3) videotaped, structured interviews conducted at the start and end of the program by Ms. Nancy Fleischman, who has interviewed more than 2,000 Type A and B men and women during the last twenty-two years. One of the questionnaires was composed by the War College faculty officer-in-charge, Col. Fred R. Drews, and was answered by both control and experimental participants. Comparing their replies given at the finish of the program with those they gave at the start, the investigators found that the counseled participants improved significantly more than members of the control group not only in reducing their sense of time urgency and their free-floating hostility but also in increasing their understanding of others, being more tolerant, enhancing their self-esteem and self-confidence, improving their family relationships, becoming more aware of their subordinates, sharpening their lis-

tening skills, and developing their ability to deal with matters in the order of their importance and with a better sense of humour.

Classmate observers of the behavior of the fifty-seven officers who received Type A counseling completed a confidential questionnaire distributed to them at the end of the study. They reassuringly stated, without exception, that they did not believe that the counseling in any way exerted an adverse effect upon the military leadership qualities of the participants exposed to it.

Jane E. Brody, in reporting the War College Study in *The New York Times*, observed: "Over all, 68 percent of the counseled group but only 28 percent of the group that had not received counseling showed a significant reduction in Type A behavior. The most dramatic changes in the counseled group occurred in their hostility and time urgency scores."

The clinicians who conducted the study, writing in *American Heart Journal*, gave recognition to the fact that the War College results "do not indicate or even suggest that in a few years (or even months) the altered Type A behavior of the counseled participants might not return to the same intensity observed in them on their first beginning this study. The present results, however, do suggest



that Type A behavior can be modified even in totally symptomless early middle-aged men possessing high intelligence, a *superb* educational background, outstanding leadership qualities, and more than just a modicum of ambition and drive."

POSITIONED TO HELP

The results of the RCPP and War College studies, along with others that have revealed the relationship between Type A behavior and heart disease, suggest that religious leaders, spiritual directors, and formation personnel can do at least four things to be helpful to Type A persons in their care.

1. They can learn to recognize the various manifestations of Type A behavior. Some of the more common are the following:

- polyphasic activity—doing several things at the same time, e.g., reading a newspaper while watching television, or brushing one's teeth while showering
- walking fast, eating fast, and quickly leaving the table after eating
- an exaggerated need to be always on time under all circumstances
- difficulty in relaxing and enjoying leisure
- preoccupation with facts and numbers, ignoring beauty and admirable qualities in others
- facial tautness expressing tension
- rapid eye blinking (over forty per minute)
- knee jiggling or rapid, emphatic tapping of fingers
- lip licking during ordinary speaking
- head nodding vigorously when he or she is speaking
- sucking in of air during his or her speech
- humming tunelessly
- hurrying the speech of others
- tense posture
- expiratory sighs
- rapid body movements
- interruption of the speech of others
- impatience when kept waiting for any reason
- irritability when encountering the driving errors of other car drivers
- general distrust of other people's motives
- needing to win at games, even when playing with children
- aggressive and hostile appearance of eyes and jaw
- a jarring laugh
- use of clenched fist and table pounding, or

- excessively forceful use of hands and fingers
- explosive, staccato, unpleasant sounding voice
- frequent use of obscenity
- making almost angry generalizations when questioned about politics, race, women/men, or competitors
- showing signs of irritation or rage when asked about past events in which he or she became angered
- excessive forehead and upper lip perspiration

2. They can suggest to those manifesting many or most of these characteristics that they learn about the risk of heart attack that is related to these signs of time urgency, anger, and hostility. They can encourage them to read about the Type A pattern and to work at changing their behavior to protect their health as well as to improve their manner of interacting with others. These persons may require the help of a therapist or a group with a counselor to reduce their Type A behavior by acquiring Type B habits and characteristics.
3. They can refer those who have had recent heart attacks to counselors trained and experienced in the art of helping people modify their Type A behavior. Reducing the stress in their lives can help to prevent a perhaps fatal recurrence.
4. They can encourage educators, parents, coaches, directors of plays, scout leaders, and others who help shape the attitudes, values, character, and behavior of the young to foster the development in them of Type B dispositions (e.g., patience, peacefulness, love, and joyfulness). It is especially important for them to not put before the young the example of Type A patterns in their own behavior. We intend to publish an article on Type B education and formation in a forthcoming issue of HUMAN DEVELOPMENT.

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Truth Telling

JAMES TORRENS, S.J.

A Madre

She laughs
making a sharp point
nervously
in her earth brown,
out of place sitting
to a waiter's stare.
"Yes, thank you,
one more piña"
delighted
She recently lost a son
not a trace, gone
after a labor march.
Her last one's still home
but her day's work
(guiltily she says)
takes her away.
She is bent on studying
the news,
also the good news.
"We learn so much,"
from themes,
interchange,
a third-grade eagerness
"Our parish has been bombed."
Short lady,
untutored,
wise about the world.
She distrusts taxis,
manages not to falter
speaking out.

A Young Man

A clear stream
Chepe (Jose)
burst of young fire
friendliness
the familiar "tu"
He probes,
Where do I stand?
his peers arriving
from an *Encuentro*
still fresh
and singing
alabanzas
denuncias
Their Utopia excludes
the click of arms.
Comunidad! loud
so serious
struggling in *secundario*
with day labor
fifteen, sixteen
the heart of movements
and their kindling
drawn in
burned off.
He sends *saludos*
to gringos his age
on beach towels
with Walkman sound
calculating.
He's known much more*

Where I live, frank expression costs a person relatively little. One can, for instance, write a letter to an editor, send a telegram to the president, or present a free-speech message on the local radio station, lamenting the public state of affairs, and still walk about securely the next day. That is a luxury. (It is also a natural right; but things natural are not always actual.) Of course one may suffer severe frustration when protesting what one sees

as a skewed policy; one may get the sense of talking into a dead phone. But at least there is a certain impunity for the critic.

How moving and how humbling to meet people whose protests may have to be paid for more dearly. Recently, I spent a month visiting Hon-

* In the text of "A Young Man," *alabanzas* are praises and *secundario* is secondary school; *saludos* are, of course, greetings.

duras, Guatemala, El Salvador, and Nicaragua with university professors who belong, like me, to a group called FACHRES, Faculty for Human Rights in El Salvador and Central America. We met with people from very diverse sectors—government, military, labor unions, church, teachers, refugees and migrants, and businessmen. Everyone encouraged us to inform our friends at home about *la Realidad* (“how things really are”); their versions of *la Realidad*, to be sure, differed greatly.

We were particularly impressed by those who had suffered, or faced suffering, for their outspokenness, above all, the mothers and relatives of the “disappeared.” These brave people, on the model of the Madres active in Argentina during the military regimes, speak publicly in Honduras, Guatemala, and El Salvador, to keep fresh the cause of those who are still missing. The Madres in El Salvador are particularly notable for a Christian inspiration; they draw the particulars of their weekly message as well as their courage from the Christian base communities. In Guatemala the people banding together on behalf of their loved ones call themselves *Apoyo Mutuo* (Mutual Help). Recently, despite two brutal murders among their leadership—atrocities bearing the earmark of the military—they ran an ad in the local newspaper with a long list of many Guatemalans still missing. Courage like this leaves one feeling very small.

Intimidation is still the bully’s resort. The climate is heavy with it in Guatemala, where university professors know they have to screen out their own critical opinions from classroom speech, or seek another profession. It has made the Catholic Church reluctant to establish a human-rights office of the sort that has taken root in El Salvador (nourished there in blood, alas), for fear of fatal consequences to anyone given charge. In Guatemala, even to urge a humanizing of the attack upon insurgents, an attack that has fallen brutally on Indian civilians, has earned church authorities expulsion from sensitive regions. Recently, nonetheless, the archbishop of the capital city denounced (*denuncia*, in fact, is a word with legal standing) the continuing murder of civilians in a certain country village. The point comes at which one can keep still no longer; one owes it to one’s humanity, to say nothing of one’s Christianity, to say something. What the church often can say, and has to, is that “such and such is a sin,” and as such, to follow the logic common to Archbishop Romero, desperately needs changing.

The foregoing is not necessarily confined to a country far beyond one’s own borders. It applies within the parameters of many a daily life. The high cost of truth telling is, to be sure, not a new insight. We find it in the *Book of Revelations*, which celebrates, after all, those early believers who could stand fast against the pagan pressures of Rome: “Love for life did not deter them from

death” (11:11). For our subsisting as humans, as beings endowed with freedom, often comes down to the question, What are you ready to stake your life on? “The living and enduring word of God,” and that “obedience to the truth” that purifies each of us for genuine brotherly love (I Peter 1:22–23)—these must take precedence over “living and enduring” in the ordinary sense.

TASK IS DIFFICULT

The truth needing to be told, the injustice needing exposure, is sometimes glaring, though parties with vested interest will be on the lookout to keep appearances their way. But truth telling has a place in the gray areas, too, where more factors emerge to be sorted out. Distinguishing truth from image, in an era so adept at bending the means of communication toward a favored version of things, is devilishly hard. Pilate asking, What is truth? whatever the defect in his attitude, was not asking a shallow question. The experience of multiple versions, of differing expert opinions, can reduce one to a kind of skepticism. Joan Didion’s sharply drawn account, *El Salvador*, wherein the author is not slow to expose atrocities, still has a dreamlike atmosphere, to which she admits, as if the reasons behind things, the ground for people’s action, swam before her eyes.

Complication, however, the inevitable multitude of factors, does not absolve an adult from responsibility to the truth. Quite the opposite. Granting the density of circumstances and the difficulty of assigning to each its exact weight, we can sometimes look at a field of action and know, be convinced, that a grave injustice is being done to someone, or that something very important can be done much better, or that God is not being well served by our present mode of acting. We can discover that the news is being managed. We can conclude that commentators have magnified one factor out of all proportion and then tried putting together some puzzle with just this one piece. In Central America the one piece most often seized upon is Marxism, but it can also be foreign exchange, law and order, overpopulation, property rights, even the terrible grind of poverty.

We can discover that we ourselves have something more accurate to say, some clarification to bring, or even some warning to sound. We may, of course, feel like stutterers and flinch from our own choice as a mouthpiece. But after all, no one needs to thunder like Jeremiah, or speak with Olympian assurance. It may not always even be appropriate to go public, when more quiet communication will achieve the effect. But we do often need to have our say, unstifled; and many, as teachers or preachers or commentators of some other sort, are continually on call to show how the daily news looks in light of the gospel.

One last thing. Facts of a certain painful kind, in heavy doses, are a depressant. I myself, fresh from Central America and describing so many ominous situations, have been brought up short by people asking, Did you find anything at all positive? What they imply is this: Did you go all that way just to bring back news of disaster? Is it all hopeless? It took that sort of question to make me reflect, What did we really find? What we found was, in some sectors, tremendous courage, a human and religious commitment of which we had only the faintest inkling, an exercise of solidarity that went much further than a mere claim.

A wise observer in Central America, who has lived some years with danger, told our group this:

One goes through phases of fear for oneself. There's a threshold where you become involved, or disinvolved. Then the second threshold is the one where you become calloused; and you can't let that happen. You can never accept that this is natural. There comes a point where you cannot but be humbled, things are so complex. You get a sense of plenitude, of life. You become a socially useful indi-

vidual; you have a sense of solidarity. Those of our countrymen who have endured the tragedy are stronger.

So our truth telling, our interpretations of events, needs to be heartening. This does not imply a naively cheerful approach, like Polyanna's. It means, probably, trying to read events in light of the kingdom and of the promise; trying to see how, in the thickest darkness, God's providence is at work to bring good "for those who love him" out of viciousness or stupidity. Father Jon Sobrino, S.J., put it most accurately for us in El Salvador, insisting that "the church has to give hope to the people." If they are being falsely labeled and then victimized, this evaluation needs to be reversed. In all sectors of life—education, health, politics, theology—liberation needs to continue, that is, a healing, a full sharing, a freeing from burdens. I say to myself, This would mean an all-out campaign; no one can truthfully specify all that it calls for. Yet how can I afford not to contribute at least my own two cents?

Current Status of Sugar Substitutes

Most people who decide to lose a little of their excess weight decide to cut down on their sugar consumption. Many, too, choose to substitute an artificial sweetener for refined cane or beet sugar, even though there are only sixteen calories in each teaspoonful of white or brown sugar. Warnings, however, keep countless individuals from using sugar substitutes—saccharin, cyclamate, and aspartame, especially.

What is the current status of these three sweeteners? Saccharine, although it was found to be associated with bladder tumors in animals fed this substance throughout their entire lives, has never been associated with increased cancer risk in humans using it over long periods of time. More than twenty separate studies have established its safety.

Cyclamate, the most popular artificial sweetener of the 1960s, was banned by the Food and Drug Administration in 1970 after bladder tumors developed in test animals fed a mixture of cyclamate and saccharin. Recent research has cast serious doubt on its

link with cancer, so the substance may reappear on the market in a year or two.

Aspartame—marketed under the brand name NeutraSweet and initially proclaimed to be the safest sweetener yet—has been criticized lately for its adverse side effects. These include headaches, dizziness, seizures, and depression.

Nutritionist Christina Stark of Cornell University in Ithaca, New York, has stated, "I'm honestly confused about artificial sweeteners. . . . Many of the safety tests have been flawed, the scientific findings keep changing. . . . The ideal suggestion is to learn to appreciate the taste of less sweetness in general."

Michael Jackson, Director of the Center for Science in the Public Interest, in Washington, D.C., observes, "Sugar leads to tooth decay and obesity. Saccharin has no calories but has been linked to cancer. Aspartame . . . hasn't been tested well enough, and some people have had bizarre reactions. The bottom line is to avoid them all as much as possible."

Current Trends in Leadership Elections

JEAN ALVAREZ, Ed.D., and NANCY CONWAY, C.S.J., M.S.W.

Many religious congregations are looking for new ways of conducting elections for community leadership. From having worked with several congregations and having often been involved in their elections, we have come to realize that groups go through a progression of stages in electing delegates. Recognizing these stages can prevent a body of delegates from spending the many hours and vast amounts of energy that would be required to either discover election models developed by other congregations or to create their own.

Because developmental models imply that groups that remain in early stages are flawed in some way and that later stages are preferable, it is important to be cautious when describing anything as a progression of stages. In spite of this danger, we are tempted to delineate six stages of election. It has been our experience that these stages do represent a general developmental progression.

The description of these election methods as a developmental progression should not be understood to imply that a value judgment is being made about groups that use any particular method. Groups using the first approach are not slow or backward, but normal, since it is by far the most frequently used election process. Occasionally, a group will jump from an early stage to a later one before members understand or are feeling comfortable with the movement. In such a case, the new election method, regardless of the stage, will not produce the satisfactory results of a more appropriate intermediate stage. We must learn to respect the growth process and the readiness of the individual or group, and resist the temptation to

ask, "What is the trendy thing to do in elections these days?" We should ask more productive questions like, "What are we ready for?" "What is right for us now, given the direction we're taking at this chapter?" and "What will encourage our life and growth as a group?"

APPROACHES TO ELECTIONS

We want to describe and comment on six election models, beginning with the one we find to be the most common but least satisfactory.

Model A: In this model, leaders are elected either without criteria that have been agreed upon by the delegates, or with criteria that are so broad that the delegates fail to distinguish among the nominees. The process of choosing candidates is described as "discernment," and delegates are discouraged from discussing candidates in a secular, "politicking" manner. Theoretically, their voting is based on "the inspiration of the Holy Spirit."

The primary weakness of this approach is that delegates vote without common criteria and rely on fears, personal agendas, loyalty to friends, popularity, and other considerations. This election process, which discourages rational discussion in hopes of being "open to the Spirit" tends to be the most plagued by the problems the community wants to avoid.

Delegates often try to improve Model A by preceding the election with a discernment workshop, a delegates' retreat, and an outside facilitator to guide the process, but a better solution lies in moving to Model B.

Model B: At this stage, the delegates realize that

criteria are not negative, political influences, but important building blocks in the process of choosing appropriate leadership.

Delegates move through three steps as they select their leaders. First, they develop a list of characteristics needed in leadership at this time. Because leadership is "situation specific," a person who was just what the congregation needed in 1967 might well have been inadequate in 1980 if there was no match between the leader's skills and the congregation's needs. Delegates must ask themselves, "What do we need from this leadership group: gentleness or challenge, caution or the willingness to take risks, a strong sense of church, or a desire to 'network' with those outside the church?" After delegates have named possible characteristics, these are prioritized into a list of criteria to be used during the election process.

The second and third steps in this model, personal reflection and voting, essentially follow the process of Model A. The significant difference in Model B is that the prayer and voting are not weakened by individual agendas, but are strengthened by shared expectations.

A weakness of Model B exists when a congregation is large or geographically spread out and delegates assume that they know all the members well enough to apply the established criteria. In reality, delegates often have little or biased knowledge of other members and vote on the basis of their impressions. The realization of this inadequacy often provides the impetus for movement toward Model C.

Model C: This election method is designed to give each delegate firsthand information regarding how each nominee meets the criteria for election. After having established the criteria and identified nominees, candidates discuss their strengths and limitations. Some delegates have reservations about this process: (1) Asking nominees to speak publicly about themselves puts them in a stressful position and some might withdraw their name; (2) A political atmosphere may be created in which "candidates" present competing "platforms" resulting in election of "the smoothest talker."

In contemporary religious congregations, the first reservation is not a concern, for community leaders are expected to speak courageously on behalf of the disenfranchised and the cause of justice. A member who feels insecure about speaking in the relatively safe setting of the chapter would probably not be effective in a leadership position.

The solution to the concern of creating an overly political atmosphere lies in how the process is designed and facilitated. In our experience, these statements have never resembled political speeches, but take the form of a humble offering of strengths and admission of limitations; nominees support rather than compete with one another.

Model D: In previous models, the council is seen as

"What is right for us now, given the direction we're taking at this chapter?"

a set of individuals, but in this model, the council is a group whose members embody the best combination of gifts. Model D is often misunderstood to be a method of balancing the composition of the council: a radical to offset the conservative, a teacher to countercheck the parish workers. It is more helpful to think of Model D as a method of creating a council whose members all share the chapter's goals but who have different gifts to contribute to that mission.

Models E and F: These last two models differ greatly from the others. They are usually chosen by a congregation that has used Model D with the hope of creating a council with the perfect combination of gifts. The process of developing an effective leadership team involves considering not only gifts and limitations but also delegates' personalities and feelings.

In Model E, the leadership group is selected through a discernment process conducted among the nominees themselves. Nominees who are interested in being on the council spend several days with a facilitator who is skilled in discernment and group process. Together they reflect on the gifts that each would bring to leadership and talk about combinations that would make an effective team.

The discernment process ends with the nominees suggesting several possible councils, any of which they feel would be able to carry out the direction of the chapter. The delegates, respecting the results of the nominees' discernment, select one of the suggested groups to be the next council.

In Model F, the discernment process is similar, except that it is usually somewhat longer and ends with the nominees naming one group to leadership. In both Models E and F, the discernment results are finalized by the delegates, who confirm the choice through a formal election process.

OTHER CONSIDERATIONS IN ELECTING

In addition to the progression of stages described above, five other trends are found in elections.

1. Timing of the Election. Although most congre-

gations find it convenient to hold the "chapter of elections" in the spring and the "chapter of affairs" in the summer, this pattern creates problems for any election method that centers on criteria. Some congregations have rescheduled their chapter sessions, and others have found that the months of reflection, discussion, and committee work that lead up to the formal chapter sessions enable delegates to agree upon criteria.

2. Shared Decision Making. In most congregations the delegates are the only ones who actually vote for leadership, but the election process is often structured to allow all members some involvement. Usually, the entire membership is invited to submit nominations to the delegates for them to reflect on as they prepare to make the nominations.

3. Importance of Criteria. All steps of the election process generally center on the criteria established by the delegates. For example, if members are asked to suggest nominees, they are usually asked whether those individuals meet the criteria. The delegates then evaluate the members' assessments before nominating. Nominees also receive this information and reflect on what others have written as they decide whether or not to remain in consideration for possible election.

4. Discernment in the Election Process. As a fourth trend, most communities in the midst of elections have a growing desire to use discernment as a significant part of the process. (See Ernest Larkin, O.Carm., S.T.D., "Guidelines for Discernment," *HUMAN DEVELOPMENT*, Summer 1984.) The pattern we described in Model A, where an unfocused election is made more prayerful and then called "discernment," is not at all what we mean by discern-

ment. When criteria have been established, as is the case with the later models, the delegates know each nominee's gifts and limitations; they are able to move beyond private preferences and use the power of their shared openness to discern freely.

5. New Perspective of Elections. Finally, we see a trend away from elections as secret, "delegates-only" events. The election, seen in its proper perspective, is not the heart of the chapter, but an important support to the direction set in the chapter of affairs.

The competitive atmosphere that has often surrounded elections is also changing. When the election process is viewed by all community members as a group acting together to choose the right combination of leaders, instead of a winners-and-losers proposition, then those who are not elected can feel nearly as enthusiastic about the outcome as those who are. The public celebration of the process of choosing together replaces the division into factions that had been characteristic of many past elections.

This shared sense of satisfaction is probably the best indication that an election process is meeting the needs of the congregation. We hope that groups that are ready to move toward another election model will find the suggestions here helpful in enriching their future elections.

RECOMMENDED READING

Alvarez, J. "Focusing a Congregation's Future." *Human Development* 5 (Winter 1984):25-34.

Larkin, E. "Guidelines for Discernment." *Human Development* 5 (Summer 1984):42-45.

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I certify that the statements made by me above are correct and complete.

(signed) Anthony P. Battiato, Vice President

Personality Testing for Religious Life

JENNIFER COLE RIPMAN, Ph.D.

The practice of including personality testing as part of the screening process for the acceptance of men and women into religious life has gone in and out of vogue since Vatican II. Many communities have tried it, discarded it after a time, and then returned to some form of psychological evaluation as one useful source of information about candidates for membership. The initial enthusiasm for psychological testing may have turned to disappointment because of inappropriate expectations on the part of the community or because the questions that really needed to be answered were somehow not being addressed by the chosen testing format. Possibly, the psychological consultants who worked with the religious communities either promised too much or employed instruments or personality theories that they were comfortable with and found convenient rather than carefully listening to the particular community's needs. Education in these consulting relationships must occur for both communities and psychologists; both parties must periodically review testing needs and goals.

By clarifying the process and possibilities of psychological testing and evaluation in this article, I hope to help readers learn more about the potential usefulness of testing. I will begin by evaluating the kinds of psychological conditions that formation personnel may encounter in their candidates. I will then explain what testing has to say about factors that influence the quality of community life, and will clarify the possible uses of testing feedback by individuals who are accepted and by their formation directors. The limitations of tests, interviews, commonly used testing instruments, and procedures will then be presented.

TESTING PROTECTS THE COMMUNITY

My underriding conviction is that the emotional makeup of the members affects the quality of the community's life just as it does the quality of the

individual's life. It is in the service of protecting an acceptable quality of community life that testing is requested. This goal should be pursued while remembering the diversity and richness of individuals and the possibility for growth that can emerge from a healthy amount of friction and variety.

Certain emotional disorders would make adequate adjustment to life in a religious community unlikely for an individual. A few commonly encountered conditions will be presented to illustrate the difficulties they pose to both the individual and the community. Psychotic, organic, and severe personality disorders (including sociopathy and addiction) will be considered.

Psychotic Disorders. One sometimes encounters people whose adaptation to a restricted life has been tenuously maintained in the past and whose adaptation would probably disintegrate under the pressure and intimacy of community life. They may have had a previous psychotic episode that was not reported to the community and that may not have been accurately diagnosed at the time; they may not have consciously withheld information. They may mention a period of "depression" or "anxiety" for which medication may have been prescribed; they may not have been hospitalized. The community will be in a difficult position to evaluate the seriousness of this episode, particularly if past medical records are not available. Whereas certain depressive episodes may not prohibit adaptation to community life, a schizophrenic, paranoid, or organic episode would do so. Other persons, especially those under thirty years of age, may never have had a full-blown psychotic episode but may have avoided this only by severely restricting their occupation or social life. Their job history may be erratic and characterized by underachievement in terms of their intellectual potential; this may be rationalized in countercultural terms or as a process of "finding themselves." A history of steady employment in the area commensurate with the individual's intellectual and

educational background is generally reassuring.

A history of intimate relationships is another significant indicator of emotional health, but these can be difficult to assess from a verbal report. A short, failed marriage; a history of many brief alliances; or especially, the absence of significant, intimate relationships should be closely examined for signs of superficiality or implausibility of the explanation and notable gaps in the story. People tend to seek as partners others who maintain approximately their own degree of emotional health. Often, the recounting of a failed relationship describes a person with whom one cannot imagine having a satisfactory involvement. But why, then, was this person chosen? Or, if there were repeated negative experiences, why were such people repeatedly chosen? Similar reservations should be applied to other explanations of past difficulties in living, the plausibility of which depends on the inadequacy of (or especially the betrayal by) others, e.g., employers, partners, or school officials. Community members who have initial contact with an applicant may sense that something is amiss in these areas but may have difficulty assessing the severity and nature of the problem. In these cases, a psychological evaluation can clarify and confirm or explain the areas of concern.

Organic Disorders. Occasionally, emotional problems may indicate an underlying organic disorder such as a brain tumor or certain neurological conditions. A thorough preadmission medical examination is the best guarantee that such a condition will be detected, but psychological testing will frequently alert formation personnel to disorders. It is more likely, however, that the need to consider a possible organic disorder will arise in the context of personality changes among older community members, at which time both medical and psychological assessments are indicated.

Severe Personality Disorders. Severe personality disorders limit an individual's ability to act responsibly and become involved with others appropriately. This limitation may stem from impulsivity, from intense hostility directed at others or oneself (in the case of a chronically suicidal person), or from extremes of emotional detachment or indifference to the feelings of others. In other cases, one may observe paranoid tendencies, an inability to empathize with others, sexual promiscuity, perversion, or other behaviors of a similar degree of severity. I am not referring to the milder forms of the above traits, which may be experienced by many people, but their most persistent and intense forms.

Sociopathic personality. A subgroup of the severe personality disorders that occasionally appears among persons interested in the religious life is sociopathy, a state in which people do not possess an adequate and active conscience and are capable of being manipulative, exploitive, and dishonest in

their dealings with others. Sociopaths are quite sensitive to what others want to hear and can be most convincing when it serves their purposes. If one could get an honest and accurate history, it would be possible to recognize the disorder because of the sociopath's lack of committed, enduring relationships. They may have many "friends" (i.e., persons who are useful to them in one way or another), but these relationships, although they may be intense, are not deep. Sociopaths' irresponsibility may focus on one area of their life—sexual relationships, for instance—but their lack of conscience will infiltrate all areas of living. Psychological testing is usually able to identify this condition and save the community a great deal of tension and pain.

Addictive personality. Addictive personalities include those persons who suffer from compulsive drinking, drug abuse, certain eating disorders, compulsive gambling, and kleptomania. Whereas many communities admit persons who have abstained for some time from past addictive behaviors, the emotional problems that originally led to the behavior can still cause serious difficulty unless successful psychotherapy was part of the person's treatment for a significant length of time. In many communities, the necessity for "dry" alcoholics to participate in Alcoholics Anonymous meetings on a regular basis can interfere with the primary commitment to community life and relationships.

Passive-dependent personality. Passive-dependent personalities may be attracted to religious life because it appeals to their fantasy of being provided for. The community, however, will probably want persons to enter having a wish to give of themselves rather than to receive. Passive-aggressive personalities are probably familiar to every formation director and superior; these individuals handle their feelings in passive-aggressive ways, usually have low self-esteem, and express their often considerable resentment indirectly by sabotaging relationships and activities. They tend to feel victimized by authority, institutions, and others and fail to acknowledge their own contribution to the difficulties they experience. They often feel entitled to special treatment, although unable to admit this; they do not pull their own weight in relationships, jobs, or community. They are able to see clearly where they have been let down by others, yet they are unaware of their own irresponsibility.

Impulsive personality. Impulsive persons, particularly those who react to stress with outbursts of violence, are obviously not suited to intimate community living, with its associated psychological pressures.

Somatizers. People who somatize (i.e., express emotional conflict through physical illness and symptoms) often place a considerable strain on the emotional and economic resources of those around them. This is partly due to their denial of the actual

It is in the service of protecting an acceptable quality of community life that testing is requested

problem and to their manipulation of others through their illness. The somatizer generally demands a great deal of attention, and others are often made to feel guilty if they object to these demands. Somatizers are also instinctively aware of being manipulated and feel resentful. The somatizer's use of physical illness to express (often unconsciously) feelings, especially anger, means that the real problem is never addressed and solved, which further taxes the patience of the community.

In all these examples of personality disorders, the basic problem for the individual and his or her community is the same. The problem person does not cope constructively with his or her own feelings and wishes but uses manipulation of others and outbursts of destructive behavior (drinking, rage, illness, or passivity) as a substitute for real solutions, including healing.

USE OF THE SCREENING PROCESS

In a majority of instances, those individuals with personality problems who pass the community's initial screening process and persist in their wish to enter the religious life or the priesthood are not as severely affected as are people with the previously mentioned disorders. In cases where only the usual type and degree of emotional problems are found, test findings can identify and clarify the interpersonal situations or stresses that might trigger them. Evaluative measures can also identify the special strengths of the individual and suggest ways in which the community can foster his or her growth. Observations are documented in the written report provided by the evaluator, kept on file, and referred to periodically by the formation personnel; this is really the primary and most gratifying function of a good psychological evaluation.

The following are examples of prospective community members who could be helped by forma-

tion personnel who are familiar with the results of a candidate's psychological testing.

Example 1. A woman might be observed to over-extend herself in an effort to please authority figures, suppressing her own needs in the process. She might direct her dependency and desire for attention into periodic bouts of vague illness—an acceptable way of asking others for care. Her formators, understanding this and having discussed it with her, can confront her with the need for balance in her daily life. They can provide support as she tries to cope more realistically with her need for rest and concern from others and to tolerate the anxiety that may accompany her attempts to change this pattern of behavior. Her formators can also confront others who frequently use this woman to get things done because she seems so willing to take on extra jobs.

Example 2. A man might be noted to react defensively to criticism and confrontation because of his anxiety about his competence and performance. He might deal with criticism better if it were offered to him in a factual manner and not during the problem incident itself. If he were left alone to consider the observations and to suggest solutions for himself, his feelings of shame would be lessened and his self-esteem would be strengthened by his exercising autonomy in solving the problems.

Example 3. Another individual might be observed to become anxious, depressed, and inclined to withdraw when tension in his or her family or community is heightened. This might be due to a stormy parental relationship and associated feelings of anger and guilt. This person can be helped to understand that discord is not always destructive and that he or she is no longer a helpless child who cannot affect the course of affairs in his or her environment. It might be possible for that person to express feelings and help find solutions rather than withdraw from conflict.

POSITIVE TEST RESULTS

Strengths are also revealed in test findings and demonstrate what a person might offer the community and the apostolate. Qualities that indicate a capacity for growth and maturity include compassionate interest in others, balanced and logical problem-solving skills, a sense of humor, a strong intellect, a good imagination, a flexible personality, a high tolerance for anxiety, a capacity to be candid and trusting, honesty, a willingness and ability to admit one's shortcomings, and a capability of using feedback productively.

Part of successful adaptation to religious life, as to any life-style, depends on finding one's niche. A community wants to strike the right balance between placing persons in positions where their native talents and inclinations lead them and periodically challenging them by suggesting respon-

sibilities that the individual might not spontaneously have chosen for himself or herself but that will afford an opportunity for growth and discovery. Information from the psychological evaluation ought to help the community and the individual make these decisions.

Sometimes, despite significant emotional problems, a particular individual may be judged to have a valuable contribution to make in religious life, but he or she will have to be in the right environment to do so. An example might be a highly introverted person who is not, however, seriously disturbed in his or her thinking or struggling with unstable aggressive impulses. This individual would not function well in certain active apostolates, but he or she might have scholarly or teaching skills that would be precious in certain communities. A good psychological evaluation could help this person to be directed toward an environment that would support his or her strengths and reduce the chance of failure and disappointment.

LIMITATIONS OF TESTING

Although many important aspects of an individual's personality may be revealed by means of a psychological evaluation, testing cannot determine the role of grace (or "call") as a person seeks admission to religious life. It may clarify the psychological meaning that religious life may have for the individual, but what is *made* of that—by the individual and by God—is not empirically measurable. Because of this very significant point, I would recommend not ruling out a motivated candidate unless there are serious psychological obstacles to his or her adaptation to community life.

There is also no way of precisely defining the special rewards and demands of a particular community and its apostolate. An individual who might flourish in the contemplative life might not do well in a social-action ministry, whereas another might find the intense human contact of a service ministry essential for his or her emotional and spiritual nourishment. Others might prefer teaching with its balance of solitary time and interpersonal contact. Although many aspects of a community's ministry can be defined, the spirit of that community and its day-to-day life is hard to capture and describe to an evaluator. Indeed, many communities are probably not consciously aware of some of the more powerful aspects of their own corporate emotional life. Some groups are strongly intellectual and have a fairly detached style of emotional life; others make intense emotional demands upon their members for involvement and intimacy. Clearly, persons who adapt relatively easily to the former situation might have a harder time acclimating themselves to the latter. The matching process between postulant and commu-

nity can never be completely pinned down by the examiner, although major personality features, strengths, and shortcomings can be delineated.

Another prediction that is difficult to make from the initial evaluation process concerns the path emotional development will take, especially in persons in their early twenties or younger. Testing can identify problem areas and sources of conflict, but the resolution of these late adolescent/early adult struggles is hard to predict. Often, a rebellious and questioning youth, even one who uses drugs or alcohol to excess, will mature into a responsible adult. The earlier tumult indicates an intensity with which the individual sought to integrate ideals and resolve conflicts around the issue of intimacy. A promising early bloomer, on the other hand, can disappoint by ceasing to grow, perhaps because of a lack of drive or a premature closure of identity. Questions raised during testing concerning the suitability of young applicants can often be handled by suggesting that they wait before entering religious life, during which time they can demonstrate their commitment to Christian values by living a good life in less special circumstances. This is particularly important in cases where questions of sexual maturity or orientation are raised, and when one worries that the individual might be attracted to the religious life, even unconsciously, as an escape from these anxiety-provoking questions and from the need to resolve conflicts concerning intimacy. A recommendation to delay is also helpful for those persons who have failed to demonstrate a capacity for economic independence and responsibility. Someone who has been unable to hold a steady job or find meaningful employment, regardless of the explanation offered, is unlikely to be a good candidate for religious life. A waiting period can also provide the opportunity for applicants to seek psychotherapy, if indicated, without the treatment being at the community's expense.

TESTS AUTHOR PREFERS

The psychological testing format that I personally favor is the standard diagnostic psychological evaluation approved by third-party payers and used in hospitals and outpatient clinics. It involves some combination of an adult intelligence test (which is used largely for diagnostic information rather than for an intelligence quotient *per se*), the Bender gestalt test (for organic brain impairment), the thematic apperception test (TAT), and the Rorschach test. (Other tests will be included according to the training and preference of the examiner.)

This battery of tests provides the necessary information to screen for the serious disorders mentioned earlier in this article. It also provides enough data to enable the examiner to make the clarifying observations about conflict areas and

Strengths are also revealed in test findings and demonstrate what a person might offer the community and the apostolate

strengths that can benefit both the applicant and the community. This series of tests usually requires between two and three hours to administer, another hour to score and evaluate, and an additional couple of hours to write the report and communicate with the formation personnel.

The second part of the evaluation, which occurs at the end of the testing session itself or in a separate session soon thereafter, includes the interview with the applicant and the feedback session. This part of the evaluation proves extremely useful in determining the individual's ability to accept criticism or confrontation, to reflect on himself or herself, and most important, to communicate candidly. Each of these skills is very important during religious formation; the psychological evaluation provides an excellent opportunity to observe and assess them. I also feel that an individual who has opened himself or herself up to a stranger, however ambivalently, for a searching and occasionally anxiety-producing evaluation that includes unfamiliar procedures, deserves both feedback and an opportunity to ask questions about any part of the evaluation that might be of concern. The questions in themselves will be self-revealing and will demonstrate the individual's ability to handle anxiety and assertiveness. The feedback session should precede the writing of the report, so that observations

made during the session can be included in the final report to the community.

A written release of information should be obtained from the applicant at the time of testing, which permits certain specified persons, often the formation person(s) and superior, to see the written and verbal reports. Information from psychological evaluations has no place in the general conversation of the community.

QUESTIONS FOR THE COMMUNITY

Communities considering the potential usefulness of psychological testing in their current evaluation procedures ought to begin by asking themselves a few questions. What kinds of problems have they encountered with their postulants to date? Why have these problems occurred? Do the problems seem to lie in the emotional makeup of the individuals or in the match between postulants and community? What positive experiences do they hope to repeat? Do particular kinds of men or women seem to do especially well in their community? What do they see as the basic emotional tone of community life, and are they satisfied with that or do changes suggest themselves? Once these questions are answered, a community is in a good position to approach a psychological consultant for professional assistance.

It does not seem necessary for the psychologist to be a member of a religious community, although understanding of and respect for the religious life is clearly desirable. The community would probably do best to seek the most skillful professional person available in their area. They should then establish an ongoing relationship with this individual. In this way, the psychologist can become familiar with the needs of the particular community and its way of responding to his or her style of communication.

Finally, community representatives should meet periodically with the psychologist to ask questions and let him or her know how the test information is being used. It is beneficial if a few examples of very helpful, less helpful, and confusing findings can be discussed. In this way, the professional can try to tailor his or her reports to the needs and psychological sophistication of the client community.

Cognitive Treatment of Depression

REVEREND THOMAS J. MORGAN

Depression has been known about for thousands of years. A recent publication of the National Institute of Mental Health says that it is the number-one public health hazard in the United States. Ten to fifteen percent of the general population suffers from depression at one time or another; seventy percent of college freshmen are affected by symptoms of this illness. The suicide rate among young people has tripled in the last thirty years. It is the second leading cause of death for those between the ages of fifteen and twenty-four.

In a widely publicized study of American priests, Eugene Kennedy reported in 1972 that the majority of the 271 men interviewed were underdeveloped psychologically. Basically, they had failed in the major areas of development Erik Erikson calls "identity" and "intimacy" and were pessimistic about life. They had the typical profile of a depressed personality. It caused some to avoid God and others to become gloomy cynics.

Depression finds its way into the rectory and the convent. It affects priests and religious both emotionally and spiritually. They, like people generally, cannot develop a strong spiritual life unless they first develop a strong human life and eliminate the negative emotion of depression. Academic proficiency or administrative acumen is cold and aloof if not accompanied by such warm human virtues as compassion, care, and hope. Even an externally well-defined and regulated spiritual life would be nothing more than a shell of pious practices if the religious man or woman were not a well-integrated human being, and optimistic about self, others, and the future. Simone Weil observed,

"Waiting patiently in expectation is the foundation of the spiritual life." In other words, waiting in *hope* is the foundation of the spiritual life. When there is hope, there is no depression; where there is depression, there is no hope.

AN ILLUSTRATIVE CASE

Father X is a fifty-nine-year-old man who is the local superior of a small community. He came to see me because of his pervasive sense of sadness and hopelessness. Early in our first session he broke into tears and said, "My mother and father always told me I was not important and would never amount to much in life." Then he said, "You know, they were right." He had an unhappy, non-affirming childhood. He came from a maternally dominated home. His father showed very little affection, and both of his parents were opposed to his entering a religious congregation. He felt possessed by them but did not really feel accepted and loved by either one. Now, in his later fifties, he feels possessed by God but not really loved by him. He seemed to me to be "down in the dumps." His pride and idealism had turned into bitterness and loneliness. He had lost interest in community and friends and had recurring thoughts of suicide. He could only think of past failures, present problems, and future sufferings. He was preoccupied with his presumed inadequacies as a teacher and as a superior.

The priest blamed himself for his lack of vitality. He had no energy for self, for others, or for God. He blamed himself for being unable to remember all the things he was supposed to do in the class-

room and the community. Instead of seeking pleasure and happiness, he avoided it. Instead of caring for himself, he neglected himself. Instead of driving for success in his roles as a superior and teacher, he became passive and withdrawn. He was angry and hostile, and even crying when there was nothing to cry about. He believed he was helpless and alone in the community and the school and worried excessively about his cold and distant relationship with the other priests and brothers in the house. He felt self-conscious and awkward whenever he attended community meetings. His sleep was impaired. He awakened early in the morning and could not go back to sleep until 5:00 A.M. and would then find it difficult to get up at 6:30 A.M. for morning prayers. He reported suffering from abdominal aches and pains.

POSITIVE OUTLOOK LACKING

Father X had a very negative view of himself. His self-appreciation was low. Self-doubt, self-concern, and self-hatred were cancers eating away at his inner being. He believed he was a loser and would always be such. He saw himself as defeated, defective, and deficient. He felt inferior, rejected, empty, and unfulfilled. He had low self-esteem. He did not feel worthy or capable of living. He criticized himself and underestimated his ability to attain happiness and contentment. Further, he saw the brethren in the local community making exorbitant demands on his time and skills, viewed the children in the classroom as spoiled and undisciplined, and misinterpreted his interactions with his peers and students as representing defeat and failure. He misconstrued the environments of both his local house and school as hostile forces in his life. Moreover, he anticipated that his current difficulties would continue indefinitely, and he expected to fail miserably as superior of the house and as a teacher. He believed all of this despite the fact that there was evidence he had good leadership skills and was a competent and effective teacher.

Father X had early life experiences that provided the basis for forming these negative views of himself, the external world, and the future. His new responsibilities as local superior and high school teacher at the same time activated the concept of "I never do anything right," which he associated with messages he had received from his mother.

The priest had many of the essential features and overt behavioral manifestations of a depressed person. They include sadness, pessimism, sense of failure, lack of satisfaction, guilty feelings, sense of being punished, self-dislike, self-accusation, suicidal wishes, crying spells, irritability, withdrawal, indecisiveness, fatigability, loss of appetite, weight loss, somatic preoccupation, and loss of libido. With the increasing severity of depression, the

number of symptoms increase. The more depressed a patient is, the more intense a particular symptom is likely to be.

NEW TYPES OF THERAPY

Aaron T. Beck, at the University of Pennsylvania's Mood Clinic, developed an instrument to aid therapists in rapidly screening patients for depression and estimating its severity. The questionnaire is easily answered and rapidly scored, and is highly accurate and reliable. A total score of eleven to sixteen indicates mild mood disturbance; seventeen to twenty, borderline clinical depression; twenty-one to thirty, moderate depression; thirty-one to forty, severe depression. A score of over forty indicates extreme depression.

Some depressions require hospitalization, but others are relatively mild. Some come on rapidly, whereas others develop in a slow and insidious manner. Most psychiatrists treat depression with drugs such as amitriptyline HCl, imipramine HCl, and lithium carbonate. In the past, antidepressant medications were used primarily for patients who were hospitalized; now they are extensively prescribed for outpatients. But such treatment does not work for everyone. Some patients do not respond to drugs, and some suffer distressing side effects. Others refuse medication for personal reasons. Drugs can be helpful and even lifesaving for severely depressed people. Still, learning to depend on chemicals to overcome unpleasant feelings is no solution. Beck and his associates found that only about 65% of patients treated with drugs alone experienced definite improvement as a result of treatment. They also observed that patients treated with chemotherapy are less likely to draw on or to develop their own coping mechanisms for dealing with depression. Beck's cognitive therapy, which enables the patient to overcome self-defeating ways of thinking and acting, when combined with medication is much more effective than drugs alone. But many depressed persons can now be treated effectively with cognitive techniques alone. The word "cognitive" refers to how a person is thinking and feeling at a particular moment. When thinking in an illogical, distorted, negative manner, one inadvertently feels and acts in a self-defeating way.

THEORY OF DEPRESSION

Beck's new approach to depression is based on the principle that unlike lower animals, people tell themselves various sane and insane things about themselves, the outside world, and the future. The mind is busy talking to itself and keeping up an endless commentary on the self, the outside world, and the future. Most of the time we are not consciously aware of this stream of thoughts, and yet what we are telling ourselves in our minds is the

An Example of Father X's Beck Inventory Replies

Name Father X

Date 7/2/84

On this questionnaire are groups of statements. Please read each group of statements carefully. Then pick out the one statement in each group which best describes the way you have been feeling the **PAST WEEK, INCLUDING TODAY!** Circle the number beside the statement you picked. If several statements in the group seem to apply equally well, circle each one. *Be sure to read all the statements in each group before making your choice.*

- 1 0 I do not feel sad.
 1 I feel sad.
 2 I am sad all the time and I can't snap out of it.
 ③ I am so sad or unhappy that I can't stand it.

- 2 0 I am not particularly discouraged about the future.
 1 I feel discouraged about the future.
 ② I feel I have nothing to look forward to.
 3 I feel that the future is hopeless and that things cannot improve.

- 3 0 I do not feel like a failure.
 1 I feel I have failed more than the average person.
 2 As I look back on my life, all I can see is a lot of failures.
 ③ I feel I am a complete failure as a person.

- 4 0 I get as much satisfaction out of things as I used to.
 1 I don't enjoy things the way I used to.
 2 I don't get real satisfaction out of anything anymore.
 ③ I am dissatisfied or bored with everything.

- 5 0 I don't feel particularly guilty.
 1 I feel guilty a good part of the time.
 ② I feel quite guilty most of the time.
 3 I feel guilty all of the time.

- 6 ① I don't feel I am being punished.
 1 I feel I may be punished.
 2 I expect to be punished.
 3 I feel I am being punished.

- 7 0 I don't feel disappointed in myself.
 1 I am disappointed in myself.
 ② I am disgusted with myself.
 3 I hate myself.

- 8 0 I don't feel I am any worse than anybody else.
 ① I am critical of myself for my weaknesses or mistakes.
 2 I blame myself all the time for my faults.
 3 I blame myself for everything bad that happens.

- 9 0 I don't have any thoughts of killing myself.
 ① I have thoughts of killing myself, but I would not carry them out.
 2 I would like to kill myself.
 3 I would kill myself if I had the chance.

- 10 0 I don't cry any more than usual.
 1 I cry more now than I used to.
 2 I cry all the time now.
 ③ I used to be able to cry, but now I can't cry even though I want to.

- 11 0 I am no more irritated now than I ever am.
 ① I get annoyed or irritated more easily than I used to.
 2 I feel irritated all the time now.
 3 I don't get irritated at all by the things that used to irritate me.

- 12 0 I have not lost interest in other people.
 1 I am less interested in other people than I used to be.
 2 I have lost most of my interest in other people.
 ③ I have lost all of my interest in other people.

- 13 0 I make decisions about as well as I ever could.
 ① I put off making decisions more than I used to.
 2 I have greater difficulty in making decisions than before.
 3 I can't make decisions at all anymore.
- 14 0 I don't feel I look any worse than I used to.
 1 I am worried that I am looking old or unattractive.
 2 I feel that there are permanent changes in my appearance that make me look unattractive.
 ③ I believe that I look ugly.
- 15 0 I can work about as well as before.
 1 It takes an extra effort to get started at doing something.
 ② I have to push myself very hard to do anything.
 3 I can't do any work at all.
- 16 0 I can sleep as well as usual.
 1 I don't sleep as well as I used to.
 ② I wake up 1-2 hours earlier than usual and find it hard to get back to sleep.
 3 I wake up several hours earlier than I used to and cannot get back to sleep.
- 17 0 I don't get more tired than usual.
 ① I get tired more easily than I used to.
 2 I get tired from doing almost anything.
 3 I am too tired to do anything.

- 18 0 My appetite is no worse than usual.
 1 My appetite is not as good as it used to be.
 2 My appetite is much worse now.
 ③ I have no appetite at all any more.
- 19 ① I haven't lost much weight, if any, lately.
 1 I have lost more than 5 pounds.
 2 I have lost more than 10 pounds.
 3 I have lost more than 15 pounds.
 I am purposely trying to lose weight by eating less. Yes ____ No ____
- 20 0 I am no more worried about my health than usual.
 1 I am worried about physical problems such as aches and pains, or upset stomach, or constipation.
 ② I am very worried about physical problems, and it's hard to think of much else.
 3 I am so worried about my physical problems that I cannot think about anything else.
- 21 0 I have not noticed any recent change in my interest in sex.
 1 I am less interested in sex than I used to be.
 2 I am much less interested in sex now.
 ③ I have lost interest in sex completely.

Session	Date	Score	Session	Date	Score
1	July 2	41	8	September 17	17
2	July 23	20	9	September 24	25
3	July 30	16	10	October 1	18
4	August 6	18	11	October 10	14
5	August 16	16	12	October 17	13
6	August 27	20	13	October 24	18
7	September 7	20	14	October 31	14

base on which we form our experience of reality. This inner dialogue determines the meanings we attribute to the self, the outside world, and the future. Moreover, our self-talk (automatic thoughts) influences our feelings about all these.

It is our self-talk, not external events, that creates our sadness and unhappiness. We get upset when we persistently think in ways that are gloomy and pessimistic. These negative thoughts distort the actual situation, so that even a relatively minor disappointment can trigger a disproportionately depressed mood. To illustrate, consider Father X's reaction to a compliment given to him. When one of the members of his community told him that he did a great job at chairing a house meeting, he immediately thought, "I was really awful and he is just trying to make me feel good." This kind of negative thinking is one of the hallmarks of the depressed person.

The second-century Greek philosopher, Epicurus, wrote, "Men are not disturbed by things, but by the views which they take of them." Shakespeare expressed a similar idea in *Hamlet*: "There is nothing either good or bad, but thinking makes it so." The Roman Emperor Marcus Aurelius said, "A man's life is what his thoughts make of it." Ralph Waldo Emerson observed, "A man is what he thinks about all day long." William James believed that "the greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind." St. John the Baptist exhorted, "Reform your lives; change your thinking." St. Paul, in his letter to the Romans, wrote, "Let your behavior change, modeled by your new mind." All these statements are telling us that we are the sum total of our thoughts. Each of us lives off the fruit of our thoughts; tomorrow is molded by our thinking today. Our thoughts affect us physically, emotionally, and spiritually. When our thinking becomes logical and rational, and no longer illogical and irrational, our emotions change and our lives become better.

DISTORTIONS UNDERLIE DEPRESSION

David Burns, in *Feeling Good: The New Mood Therapy*, offers a list of the ten most common cognitive distortions that are at the root of all depression.

1. *All-or-nothing thinking.* You see things in black-or-white categories. If your performance falls short of perfect, you see yourself as a total failure. For example, when Father X perceived himself as having a poor relationship with his students and the men in the house, he told himself that he was a total failure as a teacher and as a superior.
2. *Overgeneralization.* You see a single negative event as a never-ending pattern of defeat by

using words such as "always" or "never" when you think about it. When Father X made a mistake, he would tell himself, "I am always doing that."

3. *Mental filter.* You pick out a single negative detail and dwell on it so exclusively that your vision of all reality becomes darkened. It is like the drop of ink that discolors a glassful of water.
4. *Disqualifying the positive.* You reject positive experiences by insisting they "don't count" for some reason or other. For example, when the therapist complimented Father X, he told himself, "He is saying this to be nice."
5. *Jumping to conclusions.* You interpret things negatively when there are no definite facts to support your conclusion.
 - a. *Mind reading.* You arbitrarily conclude that someone is reacting negatively to you without checking it out.
 - b. *Fortune telling.* You anticipate that things will turn out badly, and you continually predict disaster. Before Father X chairs a house meeting, he tells himself repeatedly, "I'm going to blow it." His prediction becomes a self-fulfilling prophecy.
6. *Magnification or minimization.* You exaggerate the importance of your errors or problems; you magnify the achievements of someone else, while you minimize your own.
7. *Emotional reasoning.* You assume your negative emotions necessarily reflect the way things really are. Father X frequently felt "like an idiot" both in the classroom and in the community and that meant to him that he must be one.
8. *Should statements.* You try to motivate yourself to do better with shoulds, shouldn'ts, musts, oughts, and have tos. A *should* directed at self can lead to guilt and frustration. A *should* directed at others can produce frustration, anger, and resentment.
9. *Labeling.* Instead of saying, for instance, "I made a mistake," you attach a negative label to yourself and say, "I'm a loser." This is irrational, since you are not the same as the one thing you do or say. The problem is not with a defect in character but with behavior.
10. *Personalization.* You blame yourself for an event or situation you were not completely responsible for. For example, when Father X recognized that he had a poor relationship with one particular priest in the house, he told himself, "This shows what a bad religious I am." He also felt that as the superior, he was carrying the whole community on his shoulders.

PREMISES UNDERLYING TREATMENT

A basic premise of cognitive therapy is that the individual's depression and self-destructive be-

havior comes from the way he or she is thinking about realities in the here and now. The cognitions associated with the emotional response of depression are called "automatic thoughts." They are labeled "automatic" because they flow through the individual's mind involuntarily and almost instantaneously. They are not developed on the basis of reason and logic; rather, they are similar to reflex reactions. For example, one of the brothers asked Father X at the beginning of the school year to post a schedule for the use of the house car. He immediately felt sad and anxious. His feelings resulted from the thought, "I must not be doing a good job as a superior; otherwise, I would have thought of this."

A second premise of cognitive therapy is that the thoughts that lead to feelings of depression are negative and distorted. The individual accepts these thoughts at face value and does not think of testing them for their validity. In the example above, Father X is telling himself that he is not a good superior. By overgeneralizing, he automatically interprets an administrative oversight as a never-ending pattern of incompetence and inefficiency. His state of emotional disturbance was perpetuated not by the external events in his local community and classroom, but by the negative thinking he had toward himself, others, and the future.

A third premise of cognitive therapy is that depressed individuals have certain underlying assumptions ("schemata") that predispose them toward certain kinds of automatic thoughts. In the example given above, the priest's sadness and anxiety resulted from the assumption that "I am not important and I will never amount to much." When someone reminded him of an oversight, he would reason that it was a validation of his abiding belief about his lack of worth, a conviction resulting from the messages he had received from his parents.

The fourth premise of cognitive therapy is that depressed individuals can be systematically trained to change their underlying assumptions and negative thinking patterns in order to overcome their negative emotions. In the treatment of Father X, I, as therapist, refused to dig into the past for some long-forgotten pain that might explain his misery. There was no attempt to search for a stone-hearted mother or an Oedipal triangle. Instead, our goal was to find out what father was now doing in his thinking processes to make himself feel sad, gloomy, and depressed. What was he doing in his mind now that caused him to feel anxious when he was chairing a house meeting or teaching in a classroom? His distorted thinking was so ingrained that he could not change it by himself, so I actively and directly helped him to recognize his negative thoughts and to challenge his underlying assumptions.

TARGETS OF THERAPY

Given these four premises, the overall aims of the treatment program with Father X were to

- train him to identify upsetting situations in his life
- assist him in becoming more aware of his negative feelings
- help him identify the cognitions that were associated with these negative feelings
- enable him to identify the distortions in his automatic thoughts
- teach him to substitute thoughts that are more realistic, rational, and constructive, so as to change the resulting feelings
- teach him to become more aware of his self-defeating assumptions that predisposed him to his depressive episode

To attain these goals, father used the Beck-designed Daily Record of Dysfunctional Thoughts. He kept a journal of upsetting situations and feelings. He learned to recognize and write down his negative cognitions and to substitute more rational responses.

His first step in using the Daily Record involved describing the problem in the space that was marked "situation." Next he recorded his emotions as guilty, sad, worthless, or no good, in the space marked "emotion." Then he estimated the intensity of these emotions on a scale of one to 100. Next, he wrote his negative cognitions in the column marked "automatic thoughts." Finally, he identified the distortions in these thoughts and substituted more rational thoughts in the column marked "rational response." He rated his belief in the rational response and then went back and rerated his belief in the automatic thoughts. He concluded the exercise by rerating his subsequent emotions.

This exercise can sometimes bring about a rapid mood change. Ongoing transformation, however, requires performing it repeatedly on a regular basis. As a rule, patients find that fifteen to twenty minutes per day of this kind of self-help exercise, five days per week for several months, along with once-weekly counseling sessions, can help to erase their habitually faulty thinking.

The remarkable impact of Beck's cognitive approach to depression was revealed in a study (published in *American Psychologist*, July 1982) by psychologist Darrell Smith of the Department of Educational Psychology, Texas A & M University. He surveyed 800 clinical and counseling psychologists to determine their evaluations of the current status of various schools of psychotherapy. Smith concluded that cognitive therapy represents one of the most highly regarded, if not *the* most valued mode of treating depression today.

DAILY RECORD OF DYSFUNCTIONAL THOUGHTS

DATE	SITUATION	EMOTION(S)	AUTOMATIC THOUGHT(S)	RATIONAL RESPONSE	OUTCOME
	Describe: 1. Actual event leading to unpleasant emotion, or 2. Stream of thoughts, daydream, or recollection, leading to unpleasant emotion.	1. Specify sad/ anxious/angry, etc. 2. Rate degree of emotion, 1-100.	1. Write automatic thought(s) that preceded emotion(s). 2. Rate belief in automatic thought(s), 0-100%.	1. Write rational response to automatic thought(s). 2. Rate belief in rational response, 0-100%.	1. Rate belief in automatic thought(s), 0-100%. 2. Specify and rate subsequent emotions, 0-100.
7/2/84	Father X reported: "I drove through a poor section in town. Poorly dressed people were living in broken-down houses. I saw hungry people waiting in line for food at a local church."		<p>1. (a) Life is the pits . . . nothing about it is fair! It's hopeless! I have everything . . . they have nothing. I ought to be on my knees thanking God for all I have. No wonder I have hangups.</p> <p style="text-align: right;">100</p> <p>(b) If these people can accept their lives . . . I must accept mine. I am an ungrateful nut. I should stop complaining about my life.</p> <p style="text-align: right;">100</p> <p>(c) Others do so much. I should do more to help others. I am accountable to God for what I have failed to do.</p> <p style="text-align: right;">100</p>	<p>1. (a) I am thankful for the good things I have. Life is unfair . . . nobody ever said it was meant to be fair. It probably would be better if I concentrated on the positive side of things.</p> <p style="text-align: right;">40</p> <p>(b) Everybody has a monkey on his back. I am trying to get my act together and my head on right. I am not so sure that these people are accepting their lives without complaining either.</p> <p style="text-align: right;">50</p> <p>(c) I can accept the fact that I'll never make the front row in heaven. The idea is to try to get in even if it is standing room only.</p> <p style="text-align: right;">100</p>	<p>1. (a) 60</p> <p>(b) 50</p> <p>(c) 75</p> <p>2. Guilty 30</p> <p>Sad 20</p> <p>Worthless 10</p> <p>No good 25</p>
		Guilty 100			
		Sad 100			
		Worthless 100			
		No good 100			

EXPLANATION: When you experience an unpleasant emotion, note the situation that seemed to stimulate the emotion. (If the emotion occurred while you were thinking, daydreaming, etc., please note this.) Then note the automatic thought associated with the emotion. Record the degree to which you believe this thought: 0% = not at all; 100% = completely. In rating degree of emotion: 1 = a trace; 100 = the most intense possible.

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Getting to Know Your Shadow

NOREEN CANNON, C.S.J., Ph.D.

Self-knowledge and the courage to embrace one's humanness are essential ingredients in both spiritual and psychological growth. In the psychology of Carl Jung, getting to know one's "shadow" is considered to be the very cornerstone of such growth. Spiritual masters of all traditions support this emphasis and stress the importance of acknowledging one's sinfulness, of conversion of heart, and of true poverty of spirit. Psychology and spirituality agree that human growth and development, whether religious or psychological, depend on one's willingness to look at and accept the truth of who one is.

Jung used the term *shadow* to describe the dark and unknown part of the human psyche. It is that part of me that contains all the unwanted and undeveloped aspects of my personality, the things I am unaware of either because they are incompatible with my conscious personality or because they are potentials unknown to me; for example, sexual impulses, ambition, secret faults, and unused talents. The shadow is like another person in me; it has a personality all its own, one that is likely to be guilt-ridden and seemingly inferior, since it carries all the rejected aspects of my conscious personality.

DEVELOPMENT OF THE SHADOW

The shadow is the reverse side of our conscious ideals and values. As individuals, we each have a conscience, a superego or ideal self that represents the kind of person we think we should be. This image is largely formed by our experiences of growing up. As young children we are taught certain values and are judged good when we conform to them and bad when we do not. Gradually we

learn to hide, lie about, or repress those "bad" aspects of ourselves, since these are the things that bring the pain of parental disapproval and punishment. These rejected and repressed parts do not disappear, however; rather, they go underground and form part of what Jung called the personal shadow.

The shadow also contains those parts of us that are in conflict with collective ideals, that is, those ideals valued by groups to which we belong outside the family. For example, when I joined a religious community I identified myself with its values and ideals in such a way that they became my own. Similarly, each group holds up certain attitudes and behaviors for its members to follow; it is expected that all will strive to live up to those ideals. In other words, a group possesses an image, or a superego, that serves as a guide to help each individual to behave in ways that conform to group expectations. If I, as a member of a group, notice things in myself which do not fit the group's image, I will probably try to control the expression of those unacceptable aspects of myself in order to make myself acceptable to the group.

REPRESSION PROTECTS EGO

Here I want to digress briefly to look at the original purpose of repression. Repression is an unconscious defense mechanism that originates in early childhood and serves a necessary protective function that allows ego development to take place. The most important psychological task in childhood is the development of a strong, unified ego-identity. In order to achieve self-identity, a child must repress those aspects of his or her personality that are unacceptable, that do not conform to the par-

ents' image of who the child should be. Sexual impulses, anger, selfishness, and willfulness are qualities that evoke parental disapproval. Consequently, the child learns to hide these feelings, because the message received is that these parts of the self are bad or unacceptable. Repression may become an automatic defense to preserve the child's fragile ego. This process serves to protect the young, insecure ego from feelings of fear and failure that would prevent the development of a strong sense of personal identity. Later in life, however, if repression continues to be a person's major defense, his or her way of dealing with faults and failings, an unhealthy situation develops in which the person's self-image is based on falsehood or illusion.

The shadow, then, is a refuge for any aspects of my total personality that have not been accepted and integrated into consciousness. Just as the image of a shadow would suggest, this part of me is dark and threatening. It may threaten my conscious ideals and values when it works in a negative, destructive way to oppose what my conscious ego strives for. There is usually a division between what the conscious "I" wants and what the shadow wants, and this division often causes us to feel anxious and confused. St. Paul writes of such a division when he says, "I cannot understand my own behavior. I fail to carry out the things I want to do, and find myself doing the very things I hate" (Rom 7:25).

NEED FOR WHOLENESS

Dealing with one's shadow is a task that typically belongs to the second half of life. In the first half of life, we are primarily occupied with the development of a personal identity, as well as with finding our place in life. Until the middle years, most of our psychic energy is needed to pursue these aims and whatever vocation we choose. Once we have achieved them and have made an adequate adaptation to our particular life-style, we begin to feel a new psychological and spiritual need for wholeness and integration. The emergence of this need launches us into the next stage of psychological development, in which the integration of the shadow is the cornerstone.

Does this mean that everyone experiences the need to become whole or to deal with the shadow? Apparently not. It seems, rather, that some people do quite well without ever having to confront their shadow, and can live their life in an unexamined and onesided way without suffering any ill effects. Although the goal of human development calls for increasing integration, human beings appear to vary greatly in both the desire and the capability for such growth and the work it entails. Those who do experience the need for wholeness are often suffering in some way or other, and it is the desire for

healing (psychological, physical, or spiritual) that compels them to further growth. A few examples will help to make this clearer.

1. A person whose life has gone well enough but who suddenly finds himself in a new situation that he is unable to handle must seek further growth and consciousness in order to deal with the changes in his life. Such an occasion might be a new job for which one finds oneself ill prepared, a difficult problem in a relationship, or some tragedy that deeply affects one.
2. A distressing neurologic symptom that develops forces a person to take a deeper look at herself and her attitudes. Depression, chronic anxiety, and various forms of physical illness and addictions are ways in which the psyche expresses unconscious conflicts and signals to us that we need to look more deeply into ourselves.
3. A person is not suffering in any particular way, but wants to grow spiritually, deepen her prayer life, and improve her relationship with God. Such persons must also deal with the shadow, because as long as it remains unconscious the shadow is capable of undermining all attempts to grow spiritually.

PROBLEMS IN RELIGIOUS LIFE

Religious people may be particularly vulnerable to difficult shadow problems because of the nature of a vocation, which involves a conscious commitment to the very highest spiritual values. There is a psychological law that says that the more we consciously strive for some good, the more its dark opposite will be activated. Thus, if my conscious goal, my ego ideal, is to be like Christ, then my shadow will represent the opposite goal, to be "anti-Christ." The more I think that I am like Christ, the less likely I am to see my sinfulness. Unaware of my own sins, I am keenly aware of those of my neighbors, possibly seeing it as my job to save them. Meanwhile, I neglect my real need, which is to accept and confess my own sins. In the New Testament, Jesus cautions us against falling into this habit when he speaks of removing the speck in one's neighbor's eye while failing to see the log in one's own. The tendency in religious life to equate holiness with perfection makes it particularly difficult for religious men and women to recognize and integrate their shadow side. We need to grow into an understanding of holiness and wholeness that makes room for the imperfect in us as well as the perfect.

RECOGNIZING THE SHADOW

The shadow manifests itself in a variety of ways in our everyday lives. Learning to recognize it when it appears is a valuable means for growth in

self-knowledge. The more we can open ourselves to see the truth of who we are, both strengths and weaknesses; the more whole and holy we can become.

The shadow contains those aspects of ourselves that we do not readily accept as our own; others may see them in us, but we resist doing so, and sometimes even attribute them to others. Such "projecting" of our shadow is common; our environment acts as a mirror for the shadow, and what we see in others is a reflection of what lies deep within ourselves.

By Jung's definition, a man's shadow is masculine and a woman's is feminine. Projection of the shadow is always onto a person of the same sex. We can recognize our shadow in its projected form (that is, when another person is personifying it) by our emotional reaction to that person. When we react strongly to a person of the same sex, either positively or negatively, we can be reasonably certain that that person embodies an aspect of our shadow. That is, we are seeing *ourselves* in that person whom we criticize, whom we cannot stand to be around, who irritates and upsets us, whom we consider to be our enemy—or, alternatively, the person whom we admire, love, idealize. We can tell that a weakness of our own has been projected onto our neighbors when we notice in ourselves a strong compulsion to correct or criticize their behavior. Thus, what we reject in ourselves we observe and deal with in others.

If we want to learn about our shadow, we can begin by noticing our reactions to others. What qualities provoke our self-righteous indignation? What characteristics do we value most highly and find most praiseworthy? Who evokes our judgment? our admiration? The answers to such questions may tell us more than we care to know.

Another way in which the shadow expresses itself is as another voice or person inside us—another self—with whom we find ourselves in dialogue. During times of decision making or inner conflict, that other voice that begins to make itself heard may be the shadow engaging us in an inner dialogue.

A further manifestation of the shadow can be observed in "Freudian slips"—instances when we mean to say one thing but say another instead. The slip is usually something embarrassing or hostile, something we had no intention of saying. If we honestly examine these mistakes, we might find that they reveal a hidden hurt or anger, which the shadow carries for us until it finds an opportunity to express it.

In dreams, too, the shadow reveals itself. A woman's shadow will appear in the feminine images and persons in her dreams. The known and unknown women in my own dreams reveal to me the various qualities of my shadow personality. Similarly, a man's shadow personality will be personified by the masculine images in his dreams. Dreams, then, can be a valuable aid to us in



WAYS THE SHADOW MANIFESTS ITSELF

■ THROUGH FREUDIAN SLIPS

■ IN DIALOGUE WITH A VOICE INSIDE

■ IN OUR DREAMS

■ IN REACTIONS TO OTHERS

learning about the shadow, for our unspoken motives, hidden faults and failures, unacknowledged virtues and vices, and undeveloped or unrealized potential can come up from the unconscious when our defenses are lowered by sleep.

PROBLEMS IN COMMUNITY

The shadow is always close at hand influencing our perceptions, our decisions, our relationships with others, even our relationship with God. Shadow projections can cause arguments, misunderstandings, and various other relationship problems; many failed relationships can be attributed to unresolvable conflicts created by shadow projections. In community or family life, where people live closely together, shadow problems are likely to be more common and subtler than in other types of relationships. The following examples illustrate this point.

Scapegoating. Scapegoating, the identification and labeling of one person in the group as the problem, is a well-known phenomenon in the Judeo-Christian heritage and a common problem in contemporary group life. Jesus is often seen as a scapegoat, as are many Old Testament prophets before him. Most of us have had some personal experience of this in both work and living situations. Scapegoating is the result of shadow projections: one person in the group is the object of the negative projections of the whole group, and the group believes that this individual is to blame for whatever problems the group has. If only he or she would leave or change in certain ways, then everything would be fine. In other words, all the responsibility within the group is shifted to one member, while the rest of the group assumes the role of the innocent victim. When people live closely together, their projections or expectations inevitably influence each other, for good or ill; we cannot remain neutral to others' projections, but must either live them out or react against them. In scapegoating, the problem has been assigned to a person who is usually forced into living out the negative attributes projected onto him or her.

Perfectionism. In religious communities we occasionally come across someone who seems to have no shadow. He or she is like a saint, without obvious faults or weaknesses, always able to do the right thing, consistently generous and kind, never uncharitable toward anyone. We conclude this is that rare person who is better than human, "the perfect religious." But perfection is not humanly possible: everyone has faults, even saints. No one is perfectly kind, generous, and charitable, all of the time. Where, then, is this person's shadow? Most likely, others in the group are carrying it for him or her. When the person represses his or her dark side, others are compelled to express those human reactions that the "perfect religious"

Dealing with one's shadow is a task that typically belongs to the second half of life

denies. In other words, the darkness that I refuse to accept as my own becomes the burden of the group.

Have you ever noticed how "perfect" people affect others? People who are "too good" irritate us with their goodness. Many, if not most, such people are often not truly free of negative thoughts and feelings but are merely hiding them, fearing that openly expressing the emotions they consider unacceptable would make them less perfect and too human.

Their "goodness" makes us feel inferior because it magnifies our own weakness, and at times even seems to draw out our own dark side. For example, we might find ourselves watching for such a person to make a mistake. And if he or she does make one or suffers some misfortune, we may find that we are secretly pleased, because this humanizes the person or brings him or her down to our own level.

Inferiority. Another type of shadow problem that is frequently found in religious life is manifested by the person who disowns and projects the positive aspects of his or her shadow. In our culture many people suffer from low self-esteem and feelings of inferiority. In religious life, such people are generally passive and dependent on others, see themselves as not having much to offer, and generally feel sorry for themselves. Although they belong to the community, they do not contribute creatively to its life, thinking that they are not "good enough." This is a shadow problem, but in this case, it is not their undesirable qualities but their undeveloped gifts and talents that are repressed and attributed to others. Unaware that inferiority feelings stem from failure to develop unique gifts, they are sensitive to others' achievements. They tend to overvalue the gifts of others, admiring them and wishing to be like them. Instead of fulfilling their own potential and making creative contributions, they put the people they admire on pedestals, burdening them and distancing them with

their idealized expectations. Thus, projection of the "bright shadow" can become an easy way out of the responsibility we each have to develop and use our God-given talents for the service of others.

A MORAL PROBLEM

Dealing with the shadow can become a moral responsibility, as well as a necessity for personal growth. It is apparent from the foregoing examples of shadow problems that we can have a destructive influence on others without either our knowledge or our conscious intent. Shadow projections occur spontaneously in our relationships with others. We do not deliberately project our shadow qualities onto others; it happens before we know it. How, then, can we be morally responsible for something that happens without our consent? The issue here is not that shadow problems exist or that projections occur, but rather the way in which we choose to deal with them when they do occur. It is possible to get to know our own shadow and to recognize it when it is projected onto others. The recognition that we are seeing ourselves reflected in our neighbor enables us to withdraw our projection from whomever it has fallen upon and to deal with it in ourselves. If we do this, we can free ourselves of the compulsion to "take the log out of our neighbor's eye," so to speak, and can acknowledge the one in our own. If we do not, we force others to carry our dark side for us. Perhaps Jesus had this in mind when he said that being his follower requires the willingness to take up one's own cross. The hardest burden to bear is one's own individual nature and fate. This, however, is the essence of moral integrity and, according to Jung, the cornerstone of a truly religious attitude and way of life.

INTEGRATION IS AIM

The reason we try to make our shadow conscious, to get to know it, is not to rid ourselves of it but rather to integrate it. Holiness and wholeness are not to be achieved by cutting away an essential part of the self. We cannot get rid of our dark side.

It is human to have hateful, lustful, or envious thoughts and feelings. If we had no shadow at all, we would be flat and dull, without substance or personality. The shadow gives us depth and character, and integrating it has the effect of filling out our personality, making us fully human and alive. Confronting the shadow and coming to terms with it has a transforming effect, because when we deal responsibly with our dark side, we are freed from its negative power.

There is a wealth of energy bound up in the shadow. When it is made conscious, that energy is available to us to use as we choose. We gradually discover that our faults and failings are not as threatening to our self-esteem as they once were. We find that we are able to love and embrace more of ourselves, to reach out in love and compassion to others; we are less likely to be self-righteous and judgmental, because we know who we are. We may even find that our relationship with God changes. No longer needing to deny our sinfulness, we are more open to and aware of our need for God's healing presence. Even the most shameful sins can be redeemed by a God who sometimes chooses to act where it is dark. In Psalm 39 we are told that for God "even the darkness is not dark . . . and the night is as bright as day . . . darkness and light are the same." The shadow—that dark side of us that we avoid and fear—is a place where we can meet God.

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Psychological Evaluation of Vocations

Human Rights and Responsibilities Evoke Ethical Conflicts

TIMOTHY J. COSTELLO, S.M.

The scrutiny of the human and personal characteristics of vocational candidates is no novelty, but the use of some explicitly psychological methods to supplement the traditional means of vocational discernment is a relatively new process in our time. Many dioceses and religious congregations have made psychological screening a regular aspect of their admissions procedures and are making psychologically based methodologies a normal and integral part of the overall formation program and evaluation process.

These developments, however, need not be interpreted as a threat to spiritual discernment, for the dialogue between psychology and religious formation should both supplement and enrich the traditional methods of vocational discernment. In fact, since 1956, every major church document concerning priestly and religious formation has called for a more thorough and systematic approach to the process of selecting and preparing candidates for vocational life. The behavioral sciences can be a powerful ally in answering this call.

MORAL QUESTIONS ABOUND

Despite its widespread acceptance at a practical level, some of the moral questions surrounding the use of psychology within the context of seminary and religious formation still remain somewhat vague and ill-defined. It seems that the discussion of the wider moral issues has fallen behind actual praxis. This is not entirely surprising, considering the contentious issues involved in such a discussion. These could include the individual's right to

privacy, the nature of the professional relationship, the responsibilities of formator to the congregation and diocese, the value and role of projective tests, the concept of priestly and religious vocation, and ultimately, the relationship between nature and grace.

FAITH PROVIDES CONTEXT

The process of psychological testing does not have to be a cold, administrative procedure to be endured by the candidate, whether it occurs prior to entry or as an integral part of the formation program. A well-constructed formation program can ideally include a professionally conducted personality evaluation as an important "moment" of vocational discernment. In this way it can serve the interests of both the candidate and those charged with the responsibility of formation. In their 1979 "Letter on Priestly Formation," the Catholic bishops of the New England region identify three potential moments for such discernment: (1) at the time of entry; (2) during the formal evaluations made by the seminary faculty prior to the reception of major orders; (3) throughout the ongoing commitment to spiritual direction throughout the period of initial formation. Making a clear allusion to St. Ignatius' three "times" for making a sound choice of a way of life (*Spiritual Exercises*, §§ 175–177), the bishops' letter places the process of personality evaluation within the wider context of vocational discernment.

In this context of faith, the process of personality evaluation involves an interaction among three

parties: the candidate, the psychologist, and the vocational institute (representing the diocese or religious congregation). The ability to transform psychological testing into a dynamic component of the ongoing process of vocational discernment depends upon the goodwill, professionalism, and spirit of faith that exists in these three sets of relationships.

THE CANDIDATE EVALUATED

In *The Dynamic Element in the Church*, Karl Rahner stresses the personal and subjective dimensions of the religious vocation. By making the candidate the central figure in the discernment process, Rahner corrects the exaggerated tendency of an earlier generation of Catholic authors who gave primary weight to objective and universal norms that were subject only to the decisions of ecclesiastical authority. The first responsibility in the discernment of a religious vocation must belong to the individual, the person who has been loved by Jesus, the man or woman who has been invited by the Lord to leave everything and everyone in order to embark upon the adventure of discipleship. The personal recognition of this invitation (grace) is so vital that in its absence, the call to a specific form of vocational life does not exist. In this sense, it has priority over the function of the ecclesiastical authority, whose role is to confirm the vocation.

Let's assume that the candidate is sincerely trying to come to grips with the love of God at work in his or her life. The psychological evaluation cannot "measure" the love of God, of course, but it can help the candidate to understand better the nature of the forces affecting any significant vocational choice, especially by clarifying the various dimensions of the person's life. For many candidates, this may be the first time they have been helped to open their heart so fully, an experience that often evokes a healthy degree of defensiveness but that can also be liberating and productive of new depths of personal insight. Since the initiative for such an evaluation does not generally originate with the candidate, the encounter can be regarded as a service offered to the religious vocationer by the seminary or religious formation program.

The importance of an evaluating encounter should not be underestimated. It will often take place at a critical turning point in the person's life, and this can be a moment of unusual openness and receptivity to the right kind of guidance. Naturally, the results of the personality appraisal are discussed with the candidate, including the evaluation's implications for the person's future.

The general purpose of the psychological testing should be properly explained to the client: its potential value, the requirements of time and the degree of expected involvement, and the extent of the confidentiality. In other words, the client is invited to give an informed consent to the evaluation pro-

cess. If the contract between the evaluating interviewer and the vocational institution includes any kind of written or verbal report, this fact needs to be explained to the candidate at the very beginning. The client's explicit and written permission should be sought for the release of any information that may be relevant to such a report. Since trust lies at the heart of the professional relationship, the precise boundaries of confidentiality should be clearly understood by all three parties before the process begins.

THE VOCATIONAL INSTITUTE

The second partner in the assessment process is the religious congregation, diocese, or seminary institution that requests the personality evaluation. Various shades of opinion exist concerning the precise relationship between the candidate's right to privacy and the institute's right to information. There is little doubt, however, that any formation institution has the right and the obligation to seek sufficient information for the purpose of making a prudent judgment concerning a person's fitness for vocational life. (Within the canon law of the Roman Catholic church, the obligations of the vocational institution or religious authorities in this regard are spelled out in Canons 241, 642, 1029, and 1051.)

The common practice of employing psychological testing as part of the screening process prior to entry can serve as an illustrative example. An institute has the right to determine reasonable conditions governing the admission of applicants, the same right that any other organization, club, or association has. What happens when an applicant refuses to participate in the screening process? Refusal to comply with the normal admission requirements could reasonably be judged in the same light as a refusal to participate in any other significant aspect of the formation program (e.g., spiritual direction). If a careful and sensitive explanation of the purpose and rationale of the screening process fails to help a given applicant see this as a human instrument that could assist in his or her vocational discernment, then it could be consequently assumed that such a person would experience significant difficulties throughout the whole of the formation process.

Although psychological testing may be usefully employed either as part of the admissions process or as an integral aspect of the formation program, the responsibility for the discernment still rests with the candidate and either the ordinary of the diocese (Canons 241, 1025) or the major superior of the religious Congregation (Canon 641). The principle is important. The call to holy orders or religious profession implies a discernment of the presence of divine grace. The acceptance of a candidate for an ecclesial vocation is therefore a responsibility that rests ultimately with the official



SPOTLIGHTING PERSONALITY DIMENSIONS

who has religious authority, whose judgment should be based on all the available evidence. Although it is to be hoped that a soundly based psychological testing procedure will make a major contribution toward such a complete appraisal, they are not one and the same reality.

Psychological assessment is basically an evaluation of the strengths and weaknesses of an individual's personality and the way in which these elements characteristically interact. This process can help to spotlight the various dimensions of the person's life: religious and personal ideals, actual attitudes and behaviors, underlying motivations. The psychological report can help to identify the areas of conflict or inconsistency among these dimensions, thus providing formators with information that can assist them in their efforts to promote vocational growth and maturity in their candidates. Sometimes the evaluating consultant may need to interpret which processes have serious implications and distinguish them from less serious pathologies, and may also make observations or

recommendations concerning a candidate's capacity to handle the life-style of a particular institute. Ideally, though, the candidate and the spiritual director will make vocation decisions together, on the basis of the deeper knowledge and insight offered by the personality evaluation.

Similarly, psychologists can help religious authorities and candidates come to responsible and informed decisions concerning admission or the call to holy orders. The consultant can do no more and should do no less than to provide the right kind of information to assist in this task of discernment. Religious formators and administrators cannot expect the psychological assessment to provide a decision that properly lies beyond its scope and purpose.

THE EVALUATING PSYCHOLOGIST

The third partner in the psychological assessment is the interviewer, who is employed to make the evaluation and who may or may not be a

member of the vocational institute itself. It hardly needs to be stated that such work should be entrusted only to persons with sufficient academic and clinical competence, including an adequate understanding of the supernatural realities of priestly and religious vocations. Regrettably, there are some seminaries and religious formation institutions who seem willing to settle for something less than this in the evaluation of their candidates.

Both the candidate and the vocational institute need to have complete confidence in the professional competence and discretion of the interviewer. Psychological assessment is not a matter of administering a few tests. The tests are only as good as the person who administers and interprets them, and they are instruments with relatively secondary importance within a complex process that ultimately depends on the professional judgment of the person making the assessment. In fact, the tendency to settle for the random and isolated administration of a few psychological tests as a form of screening should be firmly resisted, especially when the administration is done by persons lacking proper competence. Personality evaluation is only properly achieved within the context of an interpersonal encounter between the psychologist and the client. This may entail more than one lengthy interview, as well as the administration of some tests as an aid to the interviewing process. This will be followed by a report to the candidate, allowing for discussion and dialogue between these two parties.

Father Paul D'Arcy points out in "Planning the Assessment" (in Walter J. Colville, *Assessment of the Religious Life; Basic Psychological Issues and Procedures*), that the properly trained psychologist understands the relationship between means and ends, is flexible, and is able to adjust and modify the process according to the specific circumstances. Those who lack adequate professional training tend to use procedures in an automatic and mechanical fashion, as a technician would. Test scores are liable to be interpreted at face value rather than employed as an aid to build up a particular context. A lack of deep understanding of human development, psychodynamics, and the role of diagnostic instruments makes it possible for important signs to be underestimated or missed altogether, and relatively unimportant material can be given an exaggerated significance. In the interaction with the client, the person with academic training and clinical competence knows how to convey information sensitively but accurately and is able to handle the feelings that may have been opened up as a result of the interview. Since the candidate's vocational and life decisions may be based on such assessments, in justice to all concerned, the person employed to make the evaluation must be professionally qualified for such a task.

A vocation to priesthood or religious life is an invitation, not a right, to a particular form of ministry within the church

CONFLICT IS LIKELY

The three partners in the process of psychological testing for the purpose of vocational discernment approach the task from three diverse viewpoints. This gives rise to the possibility of conflicting rights and responsibilities.

A delicate question arises concerning the priority of the various relationships involved here. In every situation, the psychologist's primary relationship exists with the client, even when the client is a candidate who has been referred by a third party, such as a spiritual director or seminary admissions board. The privileged and confidential nature of the doctor-patient relationship is recognized by civil and canon law, based on natural human rights, and this cannot be violated except with the explicit permission of the client. A secondary relationship also arises in some cases of formal referral, for example, when applicants are evaluated as part of the admissions procedure for entrance into a seminary. Even in these situations, however, this secondary relationship between the psychologist and the referring agency needs to be fully explained to the client so that the boundaries of confidentiality are well understood and agreed upon beforehand by all three parties. Three general principles can help to delineate these boundaries of confidentiality that govern the complex set of interrelated rights and obligations. In turn, they are principles that can provide a useful framework for resolving some of the specific moral questions that arise within the context of psychological testing for vocational purposes. The first principle touches the reality of a religious vocation: A vocation to priesthood or religious life is an invitation, not a right, to a particular form of ministry within the church. The New England bishops expand on this principle in relation to the priestly vocation when they write, "A man does not have an absolute right to be a priest. He has a conditional right. If he chooses to

apply for entrance to a seminary, he gives up the right to total privacy. Only if he had the right to demand unconditional entrance to the seminary or the priesthood, only then could he demand absolute or total personal anonymity as a right." It is important to remember that admission to a seminary or novitiate is not open to anyone and everyone. In seeking acceptance, the applicant is also choosing to surrender the absolute right to privacy and self-determination just as the apostles did in choosing to follow Jesus.

A second principle protects the rights of the individual and is enshrined in the code of canon law (Canon 220): No one may unlawfully harm the good reputation which a person enjoys, or violate the right of any person to protect his or her privacy. Every human being, including candidates for the priesthood and religious life, enjoys the basic human right to personal privacy based on their human dignity. This means that the candidate retains the radical right to control the amount of information divulged in any interview and also what happens to the information once collected. Traditionally, moral theologians have taught that such information belongs to the individual person concerned and should be looked upon as "personal property." A violation of a person's right to privacy is rightly considered a violation of the person.

In undertaking psychological testing, the candidate is asked to permit an intrusion into the area of personal privacy. Since the testing is directly related to the person's wider efforts toward vocational discernment, such a request is clearly made for a just and proportionate reason. It should also be made with an attitude of deep respect for the individual's dignity as a person. A useful parallel when considering how much personal information needs to be sought in an interview or conveyed in a report is found in the medical ethic of uncovering only as much of the body as is necessary to complete the examination. Generally speaking, a report made to a third party should contain only the amount of information needed to explain and sustain the principal recommendations. This means that the intimate details of a person's life (which may be very relevant to the personality evaluation made by the psychologist) will not normally be contained in any report made to the vocational institution.

Guidelines that can be formulated to help respect candidates' rights to privacy within the context of seminary or religious formation include the following: (1) There should be a proportionate justification for undertaking the psychological testing; (2) the candidate's informed consent should be obtained before the interaction; and (3) any report made to a third party should contain only what is necessary to render and support the personality evaluation.

The third principle bears upon the wider

common good of the whole People of God: "Before calling a man or woman to a life of public ministry or consecration within the church, a diocese or religious congregation has the obligation to seek sufficient information to be able to confirm or deny responsibly the candidate's personal vocational discernment." The task of the seminary faculty is both to ascertain whether this candidate possesses the human and spiritual capacity to sustain the vocational life and to help the candidate grow in vocational maturity. In general terms, this growth depends on the person's desire and psychological capacity to live the values of Jesus Christ more and more from inner personal conviction. The church, too, has certain rights. God's People can reasonably expect that their ministers have the knowledge and the freedom to preach faithfully the gospel entrusted to them (Gal 1: 6–10). Moreover, those who are accepted as public witnesses of Christian holiness require a basic level of human and spiritual integration in order to be authentic and joyful exemplars of Christ's poverty, chastity, and obedience. Speaking to a group of seminary formators in 1978, Archbishop Jean Jadot stated the case for the rights of the church: "The strain of your regular evaluation of students is worth all your efforts . . . Be just and understanding. You are able to help the student mature as a human person, of course, but for the purpose of serving the church as a priest. When uncertainty about a candidate's suitability to serve the People of God persists, the church always gets the benefit of the doubt."

It is to be hoped that these three principles serve to highlight some of the wider ethical matters involved in the psychological testing of vocational candidates. They are principles that constitute a basic protection for the legitimate privacy and integrity of the candidate, while offering the psychologist sufficient latitude to discharge his responsibilities to the vocational institute in a professionally competent manner.

PRACTICE CURRENTLY EVOLVING

A significant development seems to have taken place during the last twenty years in regard to the way psychology has been employed for religious formation purposes. The "screening out" of persons manifesting significant psychopathology still remains necessary and should take place as part of the admissions procedure. On the basis of their research among seminarians, young religious in formation, and a control group of Catholic lay people, however, Jesuit psychiatrist Luigi Rulla and his associates have concluded that the two tasks commonly assigned to psychology by formation institutes (i.e., diagnostic and therapeutic) are relevant but less salient than the positive use of psychology during formation to help candidates. It can increase their capacity to internalize vocational

values by means of a progressive growth in developmental and spiritual maturity. Just as spiritual direction is not focused primarily on solving difficulties but on a progressive education in the life of faith, so too the most dynamic use of psychology in the formation of future priests and religious is pedagogical and integrative rather than diagnostic and therapeutic. In other words, it is better to intervene from the beginning with the aim of helping the individual to recognize and overcome the inconsistencies that hinder human and spiritual growth than to wait for such difficulties to develop to the point where they become almost irreversible.

Further discussion of the ethical issues related to the psychological testing of vocation is needed. At the same time, without minimizing the value of a clearer statement of the rights and responsibilities of the parties involved in vocational discernment, it can still be expected that in practice most difficulties can be overcome as long as the persons involved are animated by a spirit of mutual love and a sense of faith in their search to understand better the mystery of God's purpose.

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Signs Suggesting Young May Commit Suicide

Expressing their strong concern about the recent "epidemic proportion" of teen-age and child suicides throughout the nation, the American Academy of Child Psychiatry and the American Psychiatric Association have issued the following information, which was first published in *American Medical News*.

According to the two organizations, the warning signs of adolescents who may try to kill themselves include many of the typical indications of depression, including the following:

1. noticeable change in eating and sleeping habits
2. withdrawal from friends and family and from regular activities
3. persistent boredom
4. a decline in the quality of schoolwork
5. violent or rebellious activity
6. running away
7. drug and alcohol use
8. unusual neglect of personal appearance
9. difficulty concentrating

10. radical personality change
11. complaints about physical symptoms, often related to emotions, such as a stomachache, feelings of fatigue, or headache

A teen-ager planning to commit suicide may also

- give verbal hints with statements such as: "I won't be a problem for you much longer," "Nothing matters," or "It's no use"
- put his or her affairs in order by giving away possessions, throwing things away, or cleaning his or her room
- become suddenly cheerful after a period of depression

The two organizations urge parents, siblings, teachers, or friends who notice any of the above warning signs to try to discuss them with the child or teen-ager and seek professional help for that person if there is reason for concern.

Spirituality and Self-Relationship

LEONARD SCHWARTZBURD, Ph.D.

One basic disturbance of spirituality is what I will call blocked intrapersonal communication, that is, the blockage of the open flow of ideas and feelings between the various parts of ourselves, resulting in the loss of our sense of wholeness.

We use various stratagems to prevent one aspect of ourselves from knowing what the others are feeling and thinking. In psychoanalytic theory such stratagems are called defenses. These defenses are unconscious, and as long as they remain so, we are prevented from changing ourselves. Among the defenses are *repression*, the rejection of feelings or thoughts from consciousness; *denial*, a blindness to unacceptable aspects of reality; *obsessive-compulsive defenses*, which include workaholism and alcoholism; and those defenses through which one strives to project an idealized image of oneself instead of behaving in accord with what one really feels and thinks. It is important to keep in mind that we are unconscious of the operation of these defenses.

But why would we try to separate, even isolate, some parts of ourselves from other parts? Because guilt causes us to abandon aspects of ourselves. Early in our lives, the process of socialization teaches us that certain behaviors are unacceptable. This is an essential aspect of becoming civilized and indeed of preserving civilization. The persons with the primary responsibility for imparting this teaching are parents. But the only model available to parents for raising their children is their experience of how their own parents raised them. Even those who are trained in child development fall back over and over again into the patterns learned in childhood from their own parents.

Many parents suffer from a basic confusion that leads them to an unhealthy use of the guilt mechanism. This confusion is due to a failure to distinguish between thinking and feeling on the one hand

and overt behavior on the other hand. Many of us believe that to think or feel something is no different from actually doing it. It may be that this view stems from the tenth commandment, which prohibits coveting what belongs to a neighbor.

SIN DELIBERATE REFUSAL

It might seem to some that we are doomed to sin and a sense of guilt, for we cannot help what our nature brings unbidden into our thoughts and feelings. I take a more hopeful view, which I derive from my Judaism and which I find support for in *The Dutch Catechism*. In part four, "The Way of Christ," there is a section entitled "The Failures Of Christians, Sin," which contains a cogent description of sin: "It is a deliberate offense, which cannot be made good by man, against divine and human love. . . . The true nature of sin is that it is the *refusal* of love of others and of the Other."

Unfortunately, a great many people grow up believing that a large number of their spontaneous thoughts and feelings are sinful and that the only way of dealing with them is to somehow push them out of existence. These people have also actually done things they regard as sinful, and they commonly repress the memory of these deeds as well.

I believe that it is sound theology in the Judeo-Christian tradition to hold that the path to righteousness and love is through striving to attain these ideals. It is this quality of striving that is sometimes called spirituality.

It is given that all mortal souls are imperfect. It is a blessing to be able to struggle with our imperfection, and to do so in good faith is all that is required of us. To struggle with those aspects of ourselves that we consider unacceptable, we must be free to know and to feel those parts of our being. To the extent that we are made anxious by those unacceptable aspects of ourselves that we neither

know nor feel consciously, we are divided and not whole.

We can view this situation as a problem of intrapersonal communication. The channels become blocked by the combination of distorted ideas and emotions. These distortions are beyond the awareness of our knowing egos; they hide in the shadows of the unconscious. Many problems of spirituality can be seen to be problems in one's relationship with oneself.

DIVIDED HEART EVIL

If the various parts of a person are not integrated with one another, that person cannot feel whole: the parts are in conflict, and a dis-ease of the spirit results. How can one devote oneself to something or someone wholeheartedly if one's heart is divided? In Judaism a divided heart is regarded as a source of evil.

Fortunately, individuals experiencing blocks in their spirituality have a number of options for help available to them. The various ways of reunifying the self include prayer, spiritual direction, and psychotherapy. How "whole" or "divided" a given individual may be is always a matter of degree, for the most integrated person suffers from some degree of blockage, and the most troubled person has some degree of self-knowledge.

Choosing the most helpful method of assistance, or deciding if spiritual direction should be temporarily supplemented or replaced by psychotherapy, is sometimes an issue. Ideally, the decision should be based on how troubled and uncom-

fortable the individual feels. Questions that may clarify the decision include the following: Am I afraid to make decisions? Do I feel out of control of my emotions or of aspects of my life? Do I sometimes hate myself? Am I uncomfortable in my relationships with others? Do I feel blocked in some areas that are important to me?

The individual who answers yes to some of these questions is justified in considering the option of counseling. Psychotherapy is essentially a method for helping people to improve their *intrapersonal* relationship, but it also offers the person an *interpersonal* relationship with someone trained to help remove obstacles to self-knowledge. It is natural that healing should take place through an interpersonal relationship, for it is in such relationships that blockages develop in the first place.

By alleviating communication problems, counseling allows individuals to become reacquainted with parts of themselves that may have been lost for many years. It enables one to consider these newly conscious aspects of oneself in compassionate reflection, and then to choose whether to keep them or to work to free oneself of them, if they conflict with one's values.

The interpersonal communication process fostered by spiritual direction and psychotherapy facilitates and strengthens intrapersonal communication. As the person becomes more unified and prayer flows more easily, prayer can become combined with either counseling option, and that combination may be the help an individual needs to be restored to the healthy searching that characterizes life-giving spirituality.

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Ethical Consultation to Communities

DIANE FASSEL, S.L.

During the last twenty-five years, many religious orders have begun to make use of various types of consultants. I have become interested in the types of expertise these individuals bring to issues in communities, for I have often been the consultant who followed other consultants. My experience has allowed me to observe the effects of their work and to learn about their relationships with particular client groups.

Recently, I have become concerned about what I consider a lack of ethics among consultants to religious orders. To illustrate what I mean by a lack of ethics, I will present, in the form of case studies, three incidents that I think will indicate the importance of establishing an ethics of consulting to religious orders.

CASE STUDY 1: FACILITATING GROUP PROCESS

A small community of women religious hired a consultant to facilitate an election process for them. They were interested in electing by discernment: future leadership decisions would emerge from the group, but not through voting. The consultant, a self-proclaimed expert on discernment, successfully facilitated the selection process a number of times, but when the group disagreed on the choice of one person, the consultant announced: "God works through a vote as well as discernment. Let's all vote for whom we want." The group, confused by the action, initially followed the suggestion, but the person chosen by the vote still feels uncertain about how she came to be the choice of the group.

In this case the consultant did not foresee that the disagreement would arise. When faced with events that were contrary to her plan and beyond her control, she changed the process without moderating the disagreement. As a result, the group felt

more confused than they had been before seeking the consultant's assistance.

There are two ethical issues involved in this case: lack of preparation by the consultant and disrespect for the process of the group. In regard to the first issue, anyone who facilitates consensus-discernment processes must be ready for conflict and unexpected problems, but this consultant apparently lacked the needed expertise and arbitrarily imposed a solution to resolve the problem. As for the second, whenever a consultant is more concerned about achieving certain outcomes than about respecting the group and its process, the group in conflict misses an opportunity to learn about itself and its discernment in light of a specific event.

CASE STUDY 2: ASSESSMENT OF COMMUNITY'S NEEDS

A community of religious men hired a consulting firm to conduct an organizational-development, goal-setting process with them. As part of this process, each community member was asked to draw a picture representing his impression of the state of the community. Every drawing, even to the most casual observer, revealed strong feelings of anger, hostility, and depression.

The consultants continued to work on a goal-setting process, but the community hired new consultants a year later. The new consultants were told that the previous consultants had done a good job, but "we just can't seem to get going or follow through with their recommendations." By looking at the drawings, the new consultants recognized the severity of the group's problems; nevertheless, they went ahead pursuing their own agenda, with no eventual benefit to the community.

This case exemplifies insensitivity to the real needs of the client, coupled with an unnecessary attempt to complete a program in the face of over-

whelming data suggesting that it should be terminated. Consultants should be astute diagnosticians who will responsibly assess the group and then make their information and recommendations available to the clients. In this case, the earlier consultants were acting as if they had a relatively healthy group that was able to set goals for its future, and the later consultants made the same error. In reality, they were dealing with an almost completely nonfunctional community in a critical state of depression. Even if a group wants a consultant to facilitate a certain task, the consultant has an ethical responsibility to discuss with his or her clients the type of expertise that will be most beneficial for them.

CASE STUDY 3: FLEXIBILITY OF CONSULTING PROGRAMS

A women's religious order hired a consulting firm to do a ministry evaluation with them and was told that a process would be designed to meet the community's needs and that there would be a considerable degree of member participation. When some of the religious began to raise serious questions about certain evaluation activities that did not seem relevant to their needs, the consultants, instead of considering their objections, responded, "It is obvious that you people are having a problem with obedience." The consultants were quickly dismissed.

Two further ethical issues are raised in this situation: the issue of false promise and the problem of a consultant's ego. False promise refers to the group's being led to believe that they were the recipients of a tailor-made process, when that same process probably had been used with many other groups. When confronted, the consultants were not flexible enough to discuss the conflicts; instead, they attacked the group in an attempt to shift the focus away from themselves. This type of behavior is unfortunate, because consultants can learn by adapting set programs to the different needs of their various clients, and by so doing can serve as a model of openness, an attitude that they are presumably trying to engender in the group.

CONSULTANTS' CODE OF CONDUCT

These three cases illustrate the magnitude of the responsibility carried by consultants who work with religious orders. Often the groups that are employing consultants are vulnerable, confused, and in great need of assistance. I suggest that consultants to religious orders consider the following five recommendations as a basic code of conduct.

1. *Represent one's expertise honestly.* No consul-

tant does everything well, and it is important not to promise that one can be all things to all client groups. A consultant who can tell the group that his or her preparation for the task is limited is usually more effective; the group then takes a more active role in the process and usually appreciates the consultant's honesty and integrity.

2. *Be adequately prepared professionally, psychologically, and physically.* Ideally, professional training and expert mentoring or supervision are prerequisites to working with groups; expertise in spiritual direction or discernment does not necessarily qualify someone to be a consultant. Psychological preparedness includes assuming responsibility for one's thoughts, feelings, and actions. Consultants must recognize personal feelings of unease or insecurity and take care not to project them onto their clients. In addition, clients deserve a consultant's full concentration and energy. Consequently, the consultant should arrive at the task well rested and ready to give his or her full attention to the job.
3. *Give clients a thorough, straightforward assessment of their needs.* Clients have a right to know how they are seen by the consultant. Moreover, they have a right to be informed about whether the consultant is qualified to address the issues that arise in the group.
4. *Terminate a consultation when the skills of the consultant no longer meet the needs of the client.* If, in the process of completing an organization-development task, a consultant finds that the community is exhibiting strong pathologic symptoms, he or she should refer the group to another professional who can better meet the group's needs.
5. *Respect the process of the group.* This may be the most important principle, since a consultant is asked to facilitate a group process, not to control the group. Consultants are responsible for furthering their clients' individual and group reflections and decisions.

These principles, drawn primarily from my own experience, may be self-evident, but I believe they merit consideration and discussion. The three case studies indicate that consultants who act with good intentions are not always effective in consulting relationships, and that education of consultants and client groups is essential to prevent disastrous results. In addition, if clients interviewed their prospective consultants in the light of the proposed consultant's code of conduct and the ethical concerns presented in these three case studies, perhaps they would enjoy more satisfying consulting experiences.

BOOK

REVIEWS

Midwives of the Future: American Sisters Tell Their Story, edited by Ann Patrick Ware. Kansas City, Missouri: Leaven Press, 1985. 256 pp. \$8.95.

The stories of nineteen women religious who have lived and worked through the years of renewal and change of Vatican II have been brought together in this volume by Sister Ann Patrick Ware. They have all remained in or work closely with religious congregations. As she put it so well in the introduction of the book, "they have moved from the before to the after of renewal and tell of the costs and rewards, joy and pain along the way."

It is a feminist book. Its title alone speaks to that fact. At first glance, the title is interestingly obscure. Several persons who saw the book in my possession expressed curiosity. The classical definition of a midwife is a "woman assisting at birth," a uniquely feminine role at a uniquely feminine event. These women tell their stories as women who have grown in the awareness of themselves as women, as churchwomen struggling to live the gospel, and as persons. The passage of St. Paul's letter to the Galatians (3:28), "In Christ there is no Jew nor Greek, slave nor free person, male nor female," is referenced often and a most basic inspiration to these women. They see themselves as assisting other women at a birth, or rebirth, into a world and a church where that fact and awareness

will be recognized and truly integrated. It was put very succinctly by Rosemary Goldie, the Australian auditor, during the Council itself, when she was quoted to have said to some commission members, "you can leave out all the flowers and pedestals and incense in speaking of womens' contributions. Just say that what women want of the church is to be recognized as the full human persons they really are, and treated accordingly."

As this book traces the personal journeys of each of the contributors from the preconciliar 1950s to the 1980s, one cannot help but see them take a strikingly consistent path. They begin with what was: their lives in a structured, stereotyped system where all was delineated; every thought and action carefully analyzed and scheduled; decisions made by others. They tell of the fear and struggle of thinking and being themselves as they sought to live their individual vocations "perfectly." Then came the winds of Vatican II, which brought with it a chill, a necessary consequence of the process of change and growth.

The changes that came were not just liturgical and canonical; they were personal, spiritual, psychological, and emotional. Some, like Sister Mary Luke Tobin, feel the Council gave affirmation to those new insights and understandings that were developing in theology, bible study, psychology, and sociology in the days predating the Council, but it is clear that the Council accelerated and enhanced the renewal of religious life. By many, the Council was seen and felt to be a process that gave permission to begin to be who one was and was meant to be in one's vocation. That "permission" seemed to be, and indeed *was*, different from the permission sought from a superior in the "old days" to perform a certain task. It is of note that in psychotherapeutic process, it is often a very important intervention to allow or give someone permission to feel what they are already feeling, or think what they are already thinking, unclear as it may be. It is said to be a very freeing experience and some actually call it relief. It allows the work, in turn, to begin; the often painful work of change, renewal, and growth. So were the words of Vatican II for the church and religious life.

The road into their personal awareness as women and Christians got these women in touch with those things that oppressed them from within and without, and yes, the anger. This journey, painful and hopeful, led most of them to a full ministry of justice, peace, and reform. These testimonies indicate that for all of them, the growth, the awareness, and the fight against oppression in any form are inseparable.

There are, however, some questions that were raised in my mind as I read this book. I raise them

not to take issue with the values of feminism and social justice spoken of here, quite the contrary. But there is a subtle, sometimes not-so-subtle tone, that makes me ask, Can the singlemindedness of their conscious effort to eliminate stereotypes create oppressive thinking by the narrowness of its viewpoint? A new classism could result from a process that wears blinders.

This book is a well-written, well-edited, honest and sensitive account of these women religious' struggle with identity and growth through change. Furthermore, these are stories of those who for the most part remained within formal religious life structures, changed as they may be. The book would provide enlightenment for those whose idea of religious life is that of the "good sisters" who educated them. It is important to read, for there are too few available accounts of the experiences of people whose metamorphoses led them to stay within the church and their original vocations as religious.

—Theresa A. Walls, D.O.

Reducing the Storm to a Whisper: The Story of a Breakdown, by Patrick Howell, S.J. Chicago: The Thomas Moore Press, 1985. 228 pp. \$14.95.

"Read it," my colleague urged. "It's a good book. What really impressed me and what I liked about it is that it is so ordinary." And so it is: an honest, low-keyed account of one of God's ordinary, good people painfully and faithfully working through some very difficult times.

In 1975, Father Pat Howell was a thirty-five-year-old American Jesuit, principal of a West Coast high school. Without too much in the way of warning, life became overwhelming. A psychotic break; the painstaking, not always steady but ultimately successful, journey back; a look backward over life history; a look at the ten years since: this is the book's story. Father Howell tells it with skill and tact. We

are spared the more graphic details but we clearly pick up the panic, the worry, the fear, the disappointments, the efforts, the risks. It is a powerful, wise, and helpful volume.

In going through his ordeal, he had many blessings. Chief among them I would list the quality of community support around him and the quality of professional assistance he received. Recalling the first break, he writes, "A visiting Jesuit psychologist who happened to be there told Jim (the rector) that I was going through a psychotic episode and not to mess with amateurs." What good advice—how much unnecessary suffering could be avoided if this were followed in more cases. He was fortunate to be able to enter good inpatient facilities and above all to be able to work over time with a skilled, perceptive, and empathetic psychiatrist. He was also wise (and humble) enough to take advantage of appropriate psychopharmacology and to accept changes when the drugs first prescribed were not optimal.

The story carries itself, but its telling is enriched by the inclusion not only of the insights gained by the author but of some contributed by significant figures along the way. For example, this comment to Father Howell by his psychiatrist: "What you need to consider in making career plans are (1) to find an emotional support system, (2) to discover something you enjoy, and (3) to land in something you are competent in doing." Excellent advice, particularly when understood in terms of Christian religious values; numbers 2 and 3 would imply something that contributes to the building up of the people of God.

The tale is obviously not without tears, but it is even richer in courage, in a wry good humor, in hope, and in faith. I see it as very helpful for people involved in the formation of others, for many who are or were in difficulty, and indeed for all of us, to learn in still another instance the things the Lord has done for those who love him (and who took the appropriate means).

The beautiful title is from Psalm 107: "They called to Yahweh in their trouble and he rescued them from their sufferings, reducing the storm to a whisper until the waves grew quiet, bringing them, glad at the calm, safe to the port they were bound for."

—Jon J. O'Brien, S.J., D.O.

INDEX 1985

VOLUME 6 NUMBER 1

Dealing With Projection
Wilkie Au, S.J., Ph.D.

Discernment of Friendships
Teresita Scully, Ph.D.

Reflections on Prayer
Interview With John Carroll Futrell, S.J.

The Family in Healing
Oliver J. Morgan, S.J., M.F.T.
and Sylvia L. Lafair, Ph.D.

Not Too Much Word
James Torrens, S.J.

Celibacy in Community and Ministry
George A. Aschenbrenner, S.J.

Prayer During Life's Transitions
Janet Ruffing, S.M.

Holistic Personal Morality
William F. Kraft, Ph.D.

Personality Types Revisited
J. Ripley Caldwell, S.J.

Book Reviews:

Celibate Loving: Encounters in Three Dimensions
by Mary Anne Huddleston, I.H.M.
Jon J. O'Brien, S.J., D.O.

Beyond the Relaxation Response: How to Harness the Healing Power of Your Personal Beliefs
by Herbert Benson, M.D., with William Proctor
Jon J. O'Brien, S.J., D.O.

Shared Ministry: An Integrated Approach to Leadership and Service
by Dolores Rochers, O.S.F., Ph.D.
and Kenneth J. Pierre, Ph.D.
Joseph F. Sweeny, S.J.

Developing the Parish as a Community of Service
by Loughlan Sofield, S.T.
and Brenda Hermann, M.S.B.T.
Reverend Thomas Harvey

Dealing with Difficult People
by Charles J. Keating
Frank I. Sutman, O.P.

VOLUME 6 NUMBER 2

The Price of Health and Happiness
James J. Gill, S.J., M.D.

Suicidal Religious in Community
Eric Griffin-Shelley, Ph.D.
Doris Johnson, O.S.J., C.A.C.
Raymond Johnson, M.D.
Kenneth R. Sandler, M.D.

Celibates' Intimacy With Families
Matthias Neuman, O.S.B.

Fostering Development in Faith
Katherine Hanley, C.S.J., Ph.D.

The Master Cat
James Torrens, S.J.

Learning to Value the Journey
Phillip C. Blake, S.J.

A Model of Religious Formation
Vito Aresto, F.M.S.

Spiritual Direction With Groups
Frank Wallace, S.J.

Seminary to Parish Transition
Quinn R. Connors, O. Carm., Ph.D.

Jealousy: The Jaundice of the Soul
David Turner, O.S.B., Ph.D.

The Pastoral Minister and Anxiety
Peter C. Orlando, Ph.D.

Book Reviews:

Seasons of Strength: New Visions of Adult Christian Maturing
by Evelyn Eaton Whitehead
and James D. Whitehead
Michael J. McGinniss, F.S.C.

Travelling In
by Monica Furlong
The Joy of All Creation
by A. M. Allchin
Healing as Sacrament
by Martin Israel
Jon J. O'Brien, S.J., D.O.

VOLUME 6 NUMBER 3

Distortions in Relationships: The Transference and Countertransference Phenomena
William A. Barry, S.J., Ph.D.

Countertransference in Spiritual Direction
Robert J. Wicks, Psy.D.

Addiction Affects Community
Ann Marie Krupski, C.S.J., M.A., C.A.C.

Turning Hurt Into Forgiveness
Dale R. Olen, Ph.D.

Growth Depends on Choosing
Reverend Anthony Shonis

Institutional Leaders' Values
Felice Sauers, S.M.

Styles of Ministerial Leadership
William M. Kondrath, M.Div., M.A., Ed.M.

Capacity to Promote Justice
David Couturier, O.F.M., Cap.

Inwardness
James Torrens, S.J.

At Home With Suffering
Mary Charleen Hug, S.N.D.

Innovation in Religious Life
Gerald A. Arbuckle, S.M., Ph.D.

Examination of Unconsciousness
Judith A. Roemer, A.N.G.

Book Reviews:

Wellsprings, A Book of Spiritual Exercises
by Anthony de Mello, S.J.
Jon J. O'Brien, S.J., D.O.

Christwalk
by Richard Roos, S.J.
Oliver J. Morgan, S.J.

Bio-Spirituality: Focusing as a Way to Grow
by Peter A. Campbell, Ph.D.
and Edwin M. McMahon, Ph.D.
Robert J. Willis, Ph.D.

Becoming Adult, Becoming Christian
by James W. Fowler
Oliver J. Morgan, S.J.

Quaker Spirituality: Selected Writings
edited by Douglas V. Steere
Jeffrey Gros, F.S.C.

VOLUME 6 NUMBER 4

Leadership for Excellence
Robert Muccigrosso, Ph.D.

Preventing Heart Attacks
James J. Gill, S.J., M.D.

Truth Telling
James Torrens, S.J.

Current Trends in Leadership Elections
Jean Alvarez, Ed.D.
Nancy Conway, C.S.J., M.S.W.

Personality Testing for Religious Life
Jennifer Cole Ripman, Ph.D.

Cognitive Treatment of Depression
Reverend Thomas J. Morgan

Getting to Know Your Shadow
Noreen Cannon, C.S.J., Ph.D.

Psychological Evaluation of Vocations: Human Rights and Responsibilities Evoke Ethical Conflicts
Timothy J. Costello, S.M.

Spirituality and Self-Relationship
Leonard Schwartzburd, Ph.D.

Ethical Consultation to Communities
Diane Fassel, S.L.

Book Reviews:

Midwives of the Future: American Sisters Tell Their Story
edited by Ann Patrick Ware
Theresa A. Walls, D.O.

Reducing the Storm to a Whisper: The Story of a Breakdown
by Patrick Howell, S.J.
Jon J. O'Brien, S.J., D.O.

Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed.

Some of the locations where we have already conducted programs are indicated on this map of the world.



